DISCOVERING

Many secret Mysteries

ASWELL

PHILOSOPHICALL

AS

THEOLOGICALL.

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DISCOVERING

Many secret Mysteries,

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THEOLOGICALL.

To his worthy friend Captaine *Thomas Falconbridge.*

SIR,

I Have been informed of your zeal and forwardneſſe in advancing Learning and Truth, two commendable vertues, for a man of your merit and profeſſion. And meeting with a ſubject compoſed by a *French* Authour, I preſent the Tranſlation to your favourable acceptance: It is of forraign birth, though ſwadled up in an Engliſh habit: It hath done much good abroad, and I am confident it will do the like here, if ſupported with your approbation: It had not ſeen the Preſſe here, had I not been aſſured of the candor and integrity of the Authour. I repoſe confidence of acceptation, becauſe the Tranſlator hath been of your long acquaintance, and was lately ſenſible of your propenſity and aſſiſtance, when he came in your way: If this may find grace with you, you will engage him to make further inquiſition into this moſt ſacred and ſecret myſtery, and to reſt,

SIR,

Your moſt affectionate friend
EDWARD STEPHENS.

To his worthy friend Captaine *Thomas Falconbridge.*

SIR,

I Have been informed of your zeal and forwardnesse in advancing Learning and Truth, two commendable vertues, for a man of your merit and profession. And meeting with a subject composed by a *Frenchman* Authour, I present the Translation to your favourable acceptance: It is of foraign birth, though swadled up in an English tract: I hath done much good abroad, and I am confident it will do the like here, if supported with your approbation; If had not been the Prestie here, had I not been assured of the candor and integrity of the Authour. I repose confidence of acceptation, because the Translator hath been of your long acquaintance, and was lately sensible of your propensity and assistance, when he came in your way: If this may find grace with you, you will engage him to make further inquisition into this most sacred and secret mystery, and to rest,

SIR,

Your most affectionate friend

EDVVARD STEPHENS.

AN EXCELLENT TREATISE OF FIRE and SALT. Composed by the Lord *Blaise* of *VIGENERE.*

The first part.

YTHAGORAS who of all Pagans was undoubtedly, by common consent and approbation, held to have made more profound search, and with less incertainty penetrated into the secrets as well of Divinity, as of Nature, having quaffed full draughts from the living source of Mosaicall Traditions, amid'st his darke sentences, where, according to the Letter, he touched one thing, and mystically understood and comprised another; (wherein he imitates the *Ægyptians* and *Chaldeans*, or rather, the *Hebrewes*, from whence all theirs proceeded) he here sets downe these two: Not to speake of God without Light; and to apply Salt in all his Sacrifices and Offerings; which he borrowed word for word from *Moses*, as we shall hereafter declare. For our intention is here to Treat of *Fire* and of *Salt*.

And that upon the 9. of Saint *Marke*, *ver.* 49. *Every man shall*

be salted with Fire, and every Sacrifice shall be salted with Salt. Wherein foure things come to be specified, Man, and Sacrifice, Fire, and Salt; which yet are reduced to two, comprehending under them, the other two; Man and Sacrifice, Fire and Salt, in respect of the conformitie they beare each to other.

In the beginning God created Heaven and Earth, this said *Moses* on the entrance upon *Genesis*. Whereupon the Jew *Aristobulus*, and some Ethniques willing to shew that *Pythagoras* and *Plato* had read *Moses* bookes, and from thence drawne the greatest part of their most secret Philosophy, alledged that which *Moses* should have said, that the heaven and the earth were first created; *Plato* in his *Timeus*, after, *Timeus Locrien* said that God first assembled Fire and Earth, to build an universe thereof, (we will shew it more sensibly of *Zabar* in the Work of a Candle lighted, for all consists of light, being the first of all Creatures.) These Philosophers presupposing that the World consisted (as indeed it doth) of the foure Elements, which are as well in heaven, and yet higher, as in the earth, and lower, but in a diverse manner.

The two highest, Aire and Fire, being comprised under the name of Heaven and of the Æthereall Region: for the word אש comes from the verbe אשש to shine, and to enflame, the two proprieties of these Elements. And under the word Earth, the two lower, Earth and Water, incorporated into one Globe. But although *Moses* set Heaven before Earth; (and observe here that in all *Genesis* he toucheth at nothing but things sensible, but not of intelligible things; which is a point apart) for concerning this, there is no good agreement between Jewes and Christians; Saint *Chrysostome* in his first *Homily*. Observe a little with what dignity the Divine Nature comes to shine in his manner of proceeding to the creation of things; For God contrary to Artists in building his Edifice, stretched out first the heavens round about, afterwards planted the earth below.

Hee wrought first at the head, and afterwards came to the foundation. But it is the Hebrewes custome, that when they speake most of a thing, they ordinarily put the last in order, which they pretend to touch first: And the same is here practised, where Heaven is alledged before Earth, which he comes to discry immediately after.

In the beginning God created Heaven and Earth, and the Earth

was without Forme and void; Saint *Matthew* useth the same, upon the entrance to his Gospell, *The Booke of the Generation of Jesus Christ the son of David, the son of Abraham, Abraham begat Isaac, &c.* For it is well knowne, that *Abraham* was a long time before *David*: Otherwise it seemes, that *Moses* would particularly demonstrate, that the Earth was made before the Heaven, by the Creation of man, that is, the Image and pourtrait of the great World, for that in the second of *Genesis*, *God formed man of the slime of the earth*, (that is to say,) his body which it represents; *and afterwards breathed in his face the spirit, or breath of life*: that carrieth him backe to heaven; whereunto suits that which is written in the 1 to the *Cor.* 15. *The first man from the earth is earthly, and the second man from heaven is heavenly: the first man Adam was made a living soule; and the last Adam, a quickning spirit.* Whereto the Generation of the Creature relates, who six weeks after the Conception, is nothing but a masse of informed flesh, till the soule that is infused from above, doth vivifie it.

Moreover the foure Elements (whereof all is made) consists of foure qualities, Hot and Drie, Cold and Moist; two of them are bound up in each of them: *Earth*, that is to say, Cold and Dry, the *Water*, Cold and Moist; the *Aire*, Moist and Hot; the *Fire*, Hot and Dry: whence it comes to joine with the earth; for the Elements are circular, as *Hermes* would have it; each being engirded with two others, with whom it agreeth in one of their qualities; which is thereunto appropriate: as Earth betwixt Fire and Water, participates with the Fire in dryneſſe, and with Water in coldneſſe, and so of the rest.

Man then which is the Image of the great World, and therefrom is called the Microcosme, or little World, as the World which is made after the resemblance of his Archetype, is called the great man; being composed of foure Elements, shall have also its heaven and its earth: The soule, and understanding, are its heaven, the body and sensuality, its earth: So that to know the heaven and earth of man, is to have true and entire knowledge of all the Universe, and of the Nature of things.

From the knowledge of the sensible World, we come to that of the Creator, and the Intelligible world; by the Creature, the Creator is understood, saith Saint *Augustine*. Fire then gives

motion to the body, Aire feeling, Water nourishment, and Earth subsistence. Moreover heaven designes the intelligible world, the earth the sensible: Each of them is subdivided into two, (in every case I speake not but after *Zohar* and the ancient *Rabbins*.) The intelligible into Paradise and Hell; and the sensible, to the Celestiall and Elementary world: Upon this passage *Origen* makes a faire discourse at the entry on *Genesis*, that God first mad: the heaven or the intelligible world, following that which is spoken in the 66. of *Esay*, *Heaven is my seat and Earth my footstoole*; Or rather it is God in whom the world dwelleth, and not the world which is Gods habitation: For in him Act. 17. 28. *we live, move, and have our being*; for the true seat and habitation of God, is his proper essence: and before the Creation of the World, as *Rabbi Eliezer* sets downe, in his Chapters, there was nothing but the essence of God, and his name, which are but one thing: Then after the heaven, or the intelligible world, *Origen* pursues, *God made the Firmament*, that is to say, this sensible world, for every body hath I know not what firmnesse and solidity, and all solidity is corporal; and as that which God proposed to make, consisteth of Body and of Spirit, for this cause it is written, that God first made the Heaven, that is to say, all spirituall substance, upon which, as upon a certaine throne, hee reposeth himselfe. The Firmament for our regard is the body, which *Zohar* calleth the Temple, and the Apostle also, *You are Gods Temple*, 1 Cor. 3. 17. And the Heaven, which is spirituall, is our soule, and the inner man; the Firmament is the externall, that neither seeth, nor knoweth God but sensibly. So that man is double, an animall, and spirituall body, the one Internall, Spirituall, Invisible; that which Saint *Marke* in this place designeth for man; the other Externall, Corporall, Animal, which he denotes by the Sacrifice which comprehendeth not the things that are of the Spirit of God, but the Spirituall discerneth all; So that the exteriour man is an animal compared to brute beasts, whereout they tooke their offerings for Sacrifices: He is compared to fooliſh Beasts, and is made like them; for a man hath no more then a Beast: we must understand the Carnall, and Animall, that consists of this visible body, that dyeth as well as Beasts, are corrupt and returne to Earth: Whence *Plato* said very well, that which is seene of man, is not man properly. And

in

the first of *Alcibiades*, yet more distinctly, that Man is I know not what else, then his body, namely his soule, as it followes afterwards. That which *Cicero* borrowed out of *Scipio's* dreame; But understand it thus, that thou art not mortall, but this body; thou art not that, which this forme declares, but every mans minde is himselfe, not that figure which may be demonstrated by the finger: And the Philosopher *Anaxarchus* while the Tyrant *Nicocreon* of *Cyprus*, caused him to be brayed in a great Marble Morter, cried out with a loud voice, *Stampe hard, bruise the harke of Anaxarchus, for it is not him that thou stampest.*

But will it be permitted for me here, to bring something of *Methuhales?* All that is, is either Invisible, or Visible; Intellectuall, or Sensible; Agent, and Patient; Forme, and Matter; Spirit, and Body; the Interiour and the Exteriour man; Fire, and Water; that which seeth, and that which is seen.

But that which seeth is much more excellent and more worthy then that which is seen, and there is nothing that seeth, but the invisible, where that which is seene, is as a blind thing; therefore Water is a proper and serviceable subject, over whom the Fire or Spirit may out-stretch his action.

Also he hath elevated it for his habitation and residence; for by introducing it, he elevates it on high in the nature of Aire contiguous unto it: which invisible Spirit (of the Lord was carryed on the waters, or rather did sit over the waters) did see the visible, moved the immoveable, for water hath no motion of it selfe; there is none but Aire, and Fire, that have, and speake by the Organs of one that is dumb; for as when by our winde and breath, filling a pipe or flute, we make it sound though never so mute.

This Body and Spirit, water and fire, are designed unto us by *Cain* and *Abel*, the first Creatures of all others engendred of the seed of man and woman, and by their Sacrifices, whence those of *Cain* issuing from the fruits of the earth, were by consequent corporall, dead, and inanimate, and together destitute of faith, which dependeth of the Spirit, and are by Fire dissolved into a wateriſh vapour, so that to go to finde it in its sphere and habitation, for the newes, we are to suffer thereunder. But those of *Abel* were spirituall, animate, full of life, that resides in the bloud; full of piety and devotion. This also *Aben Ezra*, and the author

Pour le nouveau.

of the *Handfull of Myrrh*, call a fire deſcending from one a-bove to regather them: which happened not to thoſe of *Cain*, which a ſtrange fire devoured; and from thence was declared the exteriour man, ſenſuall, animall, that muſt bee ſalted with Salt; But *Abel* the interiour, ſpirituall, ſalted with Fire; which is double, the materiall and eſſentiall, the actuall and potentiall, as it is in burnings. All what is ſenſible, and viſible, is purged by the actuall, and the inviſible, and intelligible, by the ſpiritual and potentiall. Saint *Ambroſe*, on the Treatiſe of *Iſaac* and of the Soule. What is man, the ſoule of him, or the fleſh, or the aſſembly of thoſe two? for the clothing is one thing, and the thing clothed another. Indeed there are two men (I leave the *Meſſibe* apart) *Adam* was made and formed of God; in reſpect of the body, of aſhes, and of earth, but afterwards inſpired in him the Spirit of Life; if he had kept himſelfe from miſpriſion, he was like unto Angels, made participant of eternall beatitude, but his tranſgreſſion diſpoſſeſſed him. The other man is he; which comes ſucceſſively to be borne of man and woman, who by his originall offence is made ſubject to death, to paines, travails, and diſeaſes, therefore muſt hee returne from whence he came. But touching the ſoule that came from God, it remains in its free will: if it will adhere to God, it is capable to bee admitted into the ranke of his children, *who are borne not of blood,* Joh. 1. 13. *nor of the will of the fleſh, nor of the will of man, but of God.* Such was *Adam* before his firſt tranſgreſſion.

The ſoule then, which is the inner man, ſpirit, and the very true man which liveth properly, for the body hath no life of it ſelfe, nor motion; and is nothing elſe but as it were the barke and clothing of the inner man, according to *Zobar*, alledging that out of the 10 of *Job* 11. *Thou haſt clothed me with ſkinne and fleſh*; whereunto that in the 6. of S. *Matthew* ſeemeth to agree, where to ſhew us how much the ſoule ought to bee in greater recommendation then the body, as more worthy and pretious; our Saviour ſaith, *Take no care then how to cloth your body, is not your body better then raiment?* and by conſequent, the ſoule more then the body, ſince the body is but as it were the veſtment of the ſoule, which is ſubject to periſh, and to uſe, (*all ſhall wax old as doth a garment.*) And the Apoſtle in the 1 to the *Corinthians*, *The old man falleth away, but the inner man is renewed daylyi* for it waſheth

washeth it selfe (according to *Zohar*) by the fire, as doth a *Salamander*, and the outward man by water, with Soaps and Lees that consist of Salts. Of which two manners of repurging, it is thus said in the 31. of *Numb.* v. 23. *All that which shall support the fire, shall be purged thereby, and that which cannot beare it, shall be sanctified by the water of Purification*; which was a figure of that which the Fore-runner spake in the 3. of *Matthew*, *It is true that I baptize you with water unto repentance, but he that comes after mee, shall baptize you with the Holy Ghost, and with Fire.*

But behold how *Zohar* speakes more particularly. If it bee so, *Adam* what is he? it is nought but skin, and flesh, and bones, and nerves, he must not passe so. But to speak truth, man is nothing else, but the immortall soule that is in him; and the skinne, flesh, bloud, bones, and nerves, are the vestments wherein it is wrapped, as a little creature newly borne within the beds and linnen of its Cradle: These are but the utensils, and instruments allotted to womens children, not to man or *Adam*; for when this *Adam* so made, was elevated out of this world, he is devested of those instruments, wherewith he had beene clothed and accommodated. This is the skinne wherewith the Son of man is envelopped with flesh, bones, and nerves; and this consisteth in the secret mystery of Sapience, according to that which *Moses* taught in the Curtains or Vails of the Tabernacle, which are the inward vestment, and the Tabernacle the outward: To this purpose, the Apostle in the fifth of the 2 to the *Corinthians*, saith, *We know that if our earthly house of this Tabernacle were dissolved, we have an Ædifice not built with mans hand, but eternally permanent in the high Heavens. For in this we groane, earnestly desiring to bee clothed upon, with our house which is from heaven, if so be, that being clothed wee shall not bee found naked.* So *Adam* in respect of his body, is a representation of the sensible world; where his skinne corresponds with the Firmament, extending heaven like a Curtaine. For as the heaven covereth and enveloppeth all things, so doth the skin every man; in which, are introduced and fastned its starres and signes, that is to say, the draughts and lineaments in the hands, the forehead, and visage, in which wise men know and reveale, and makes them discerne the inclination of its naturall, imprinted in the inward; And he that doth conjecture from thence, is as he, to whom

whom heaven being covered with Clouds, cannot perceive the conſtellations that are there, or otherwiſe darkened from his ſight. And although the ſageſt and moſt expert in theſe things can finde out ſomething therein denoted by the draughts and lineaments of the palme of the hand, and fingers, or within them; for by the outſide, (it is caſe a part) and ſhew nothing, but the nailes which are not a little ſecret and myſtery, becauſe by death they are obfuſcate, but have a ſhining luſtre while they live, in the haire, eyes, noſe, and lips, and all the reſt of his perſon. For as God hath made the Sunne, Moone, and Stars, thereby to declare to the great World, not only the day, night, and ſeaſons. but the change of times, and many ſignes that muſt appeare in the earth. So hath he manifeſted in the little world Man, certaine draughts and lineaments, holding place of lights and ſtarres, whereby men may attaine to the knowledge of very great ſecrets, not common, nor knowne of all. Hence is it that the Intelligences of the ſuperiour world do diſtill and breath as it were, by ſome channels their influences, whereby the effects come to ſtruggle and accompliſh their effects here below, as of things drawn with a rude and ſtrong bow, will plant themſelves within a Butt, where they reſt themſelves.

But to retake the diſcourſe of this double man, and the veſtment of him, the Apoſtle in the 1 *Cor.* 15. ſaith, *That there are bodies Celeſtial, and bodies Terreſtrial, yet there is a glory both of the one, and of the other. There is a naturall, or animall body, and there is a body ſpirituall: he will raiſe up the ſpirituall body incorruptible*; To this relates the Fire, to the corruptible Salt.

From theſe veſtments furthermore the occaſion preſents it ſelfe to a larger extenſion, the better to declare who muſt be ſeaſoned with Fire, and who with Salt; which is here expreſſed by the offering, to whom the exteriour doth correſpond, according to the Apoſtle, *Rom.* 12. *I pray you brethren, by the mercy of God, that you offer up your bodies a living Sacrifice, holy, and acceptable unto him, which is your reaſonable ſervice*: which it could not make it ſelfe the habitation of the Holy Ghoſt, if it were not pure, neat, and incontaminate. *Know you not that your Body is the Temple of the holy Spirit which is in you*? which in Scripture is commonly deſigned by fire, with which wee muſt be ſalted inwardly, that is to ſay, preſerved from corruption; and from what corruption?

tion? from ſinne that putrifies our ſoules. *Origen* in his 7. book againſt *Celſus* ſpeaking of its veſtments, ſets downe, that being of it ſelfe incorporeall and inviſible, in what corporall place ſoever it findes it ſelfe, it muſt have a body convenable to the nature of the place where it reſides. As then when it is in this Elementary world, it muſt have alſo an elementary body, which it takes when it is incorporated in the belly of a woman, to grow there, and there to live this baſe life with the body, that it hath taken to the limited terme; which expired, it deveſts it ſelfe of this corruptible veſtment, although neceſſary in the earth from whence it came (following that which God ſaid to *Adam* in the third of *Geneſis*, *Thou art duſt, and ſhalt returne to duſt*,) to be reveſted with an incorruptible, whoſe perpetuall abode is in Heaven. *For this corruptible muſt put on incorruption, and this mortall muſt put on immortality.* And ſo the ſoul putting off its firſt Terreſtriall veſtment, takes another more excellent above in the Æthereall Region, which is of the nature of Fire: hitherto *Origen*, to which nothing could be found more conformable, then that which *Pythagoras* puts towards the end of his golden verſes: Thus forſaking this mortall body, thou paſſeſt into the free Æthereall Aire, you ſhall become an immortall God, incorruptible, and no more ſubject to death: as if he would ſay, that after this materiall corruptible body, ſhall put off the Terreſtriall and impure veſtment, the perfect portion of it ſhall ſhake off theſe filthineſſes and impurities, and ſhall paſſe aloft to heaven and adhere to God, which it could not doe, but being pure and neat; nor effect this, but by fire. *Zohar* ſpeakes to the ſame purpoſe, when the Elements deſtroy themſelves, an æthereall body ſucceeds in their place which doth recloath them; or to ſpeak better, the æthereall body which was reclad with them, deveſts it ſelfe; and this is repreſented to us in the 5. of *Eſther*, where it is ſaid, that *on the third day* ſhee tooke off her clothes that ſhee was wont to weare, *and put on her royall apparell to appeare before the King*; which ſignifies the holy Spirit, and *Eſther* the reaſonable ſoule, whoſe veſtments are the garments of the kingdome of Heaven; of which he that *Daniel* 3. chap. was ſaid to be like to the Son of God, that crowns the juſt, and adornes them with royall apparell, to bring them into the preſence of the King of Kings, to the Paradiſe of pleaſure, cleanſed with aire from above,

which the holy Spirit breathed into it. *Origen* in his ſecond Homily upon the 36 *Pſalme*. It is the manner of holy Scripture to introduce two ſorts of men, that is to ſay, the interiour and the exteriour, each of which, hath need as much as concernes him, of apparell, as well as nouriſhment; the external corporal man, maintaines himſelfe with meats corruptible, proper and familiar to himſelfe, having ever need of Salt, beſides their own connaturall; but there is alſo meat for the inward, whereof it is ſaid in the 8 of *Deuteronomy*, *Man doth not live by bread only, but by every word that proceedeth out of the mouth of God.* And for matter of drinke, the Apoſtle in the 1 *Cor.* 10. *Our fathers did eat the ſame ſpirituall meat, and did drinke the ſame ſpirituall drinke; for they did drinke of that ſpirituall rocke that followed them, and that rocke was Chriſt.* Who ſpeaking of this drinke in the 4. of Saint *John*, ſaith, *that hee is the fountaine of living water, and who ſo drinketh of the water that he ſhall give them, ſhall never thirſt.* There are alſo two rayments in regard of the inner man. If he be a ſinner, it is ſaid *Pſalme* 109. *He hath put on malediction as a garment*, which muſt *be to him as his apparell, wherewith he is covered, and as a girdle wherewith he is girt.* And on the contrary the Apoſtle *Col.* 3. *Lie not one to another, having caſt off the old man with his deeds, and put on the new, but be clothed with mercy, benignity, humility, and meekneſſe of Spirit.*

Theſe are the veſtments which *Zohar* ſaid were the good works and the nuptiall accouſtrements of the ſoule, which cannot bee waſhed or cleanſed but by Fire, *Every mans worke ſhall bee made manifeſt, for the day ſhall declare it, becauſe it ſhall be revealed by fire, and the fire ſhall try every mans worke of what ſort it is,* 1 *Cor.* 3. 13. wherein they ſhall perſiſt without impaire, or conſumpeion, but ſhall be purified when the ſoule ſhall therewith be clothed; from this uncleane ſcumme, wherein there may remaine ſome ſpots that the fire goes on to purge, conſuming and defacing them. But what it this fire? It is it which is ſaid in the 4 and 9 of *Deuteronomy*, *our God is a conſuming fire*: which as *Irenæus* interprets, was to ſtrike feare and terror into the Iſraelites; and this afterwards in the 12 to the *Hebrewes*, 28, 29. *Let us ſerve God acceptably with feare and reverence, for our God is a conſuming fire.* For they had ſufficiently underſtood that the world once periſhed by the univerſall deluge, and that it may not incurre the like

like accident, but ſuffer its laſt extermination by fire. Adde that in the 33. of the Moſaicall Law, it is called *The Law of fire*, which is in the right hand of the Almighty, becauſe of its auſterity and rigour, all filled with menaces, with feares, with horrors; as much as the Chriſtian is, with ſweetneſſe and mercy: in his right hand, there is a fiery Law: which the *Chaldean* Paraphraſe interpreteth, for that it was given on *Mount Horeb*, through the middeſt of fire, according as it is ſaid in the 4. to the purpoſe touching this feare. *The Lord ſpake unto me ſaying, Aſſemble the people there below, that they may heare my words, and learne to feare me: Then came you neare to the foote that burned even to heaven, and the Lord ſpake unto you out of the midſt of fire.* And *Exodus* 3. *the burning buſh wherein God appeared unto Moſes, and was not conſumed.* Of this conſuming fire, further ſpeaketh *Zohar* thus in conformity to that received *Maxime* in naturall Philoſophy, that a great flame doth devoure and quench a leſſe: as wee may ſenſibly perceive by a lighted Torch, which is extinguiſhed by the Sunbeams, and by a kettle ſet neare a great fire that ſucks and drawes all out to it ſelfe: Hee ſaith then upon this Text of the 35. of *Exod. You ſhall kindle no fire throughout your habitations upon the Sabbath*: To which purpoſe, ſaid *Rabbi Simeon*, was that ordained? and why was it not lawfull to kindle a fire on the ſeventh day? becauſe that when men kindle fire, it goeth ever upwards according to its naturall, and moving above every thing, following that of the 7. of Sapience, where it is compared to fire. In Wiſdome is the ſpirit of underſtanding, holy, one only, manifold, ſubtill, lively, cleare, undefiled, plaine, moveable above every thing, and overtops all by reaſon of its purity. The Fire hath two properties, to be moving, and pure, not participating of any uncleanneſſe; and all motion, is a kinde of action and operation, forbidden expreſly on the Sabbath day. Fire then mounting aloft, caries with it the impurities deſigned in the 10. of *Leviticus* by ſtrange fire, which is there devoured by that which proceeds from the preſence of the Lord. And ſhould bee as much, as thereby to draw from it ſelfe a judgement of his offences that muſt not be renewed in the ſanctification of the Sabbath, for feare that the fire of Gods wrath do not devour and conſume that of our iniquities, and us at once, if this our fire be not firſt purged by a ſtronger fire, that conſumeth and devou-

reth the lesser and more feeble: *Zoher* runs through all that, and upon the passage of the foresaid fourth of *Deut. Thy God is a consuming fire*; he speakes further,

There is a double fire, the one stronger, that devoures the other. He that will know it, let him contemplate the flame that parteth and mounteth from a kindled Fire, or from a Lampe or Torch; for it mounteth not, except it be incorporated to some visible substance, and united with the aire, whereupon it feedeth. But in the flame that mounteth there are two lights, the one white, which shineth and illightneth, having its root somewhat blew; the other red, fastned to the wood, or to the weik that it burneth. That which is white, mounteth directly upwards, and underneath the red remaineth firme, and departs not from the matter, administring wherewith to flame and shine to the other; but they come upon the point to joine and unite together, the one burning, the other burned, till they bee converted into that which predominates and playes the master, namely the white, alwayes the same without variation and change, as the other doth; which now growes blacke, after becomes red, yellow, peach colour, sky colour, azure reinforced above and below, above with a white flame, below with the blackneſse of the matter, which furnisheth it wherewithall to burne, and at the last is therewith consumed. For this azure, red, and yellow flame, the more grosse and materiall it is, endeavours alwayes to exterminate and destroy that which nourished and maintained it: as sinnes do the conscience which harbours them, to the end to make them the perdition and ruine of all that which adheres to it here below, so long, till at the last it remaines extinct; there where the light annexed thereunto, is not eternally extinguished but goes freely upward, and returnes to its proper place of abode, or residence; having accomplished its action below, without changing its brightneſse into any other colour then white. In the like case is it of a tree, whose roots are fastned within the earth, from whence it takes it nourishment, as the weik takes his from the tallow, wax, or oyle, which makes it burne.

The branch that drawes its juice or sap, by the root, is the same as the weik, where the fire is maintained by the liquor which it drawes unto it, and the white flame, are the branches

and

and boughes, clad with leaves, the flowers and fruits, whereunto tends the finall end of a tree, are the white flame when all comes to bee reduced: wherefore *Moſes* ſaid that *thy God is a conſuming fire*, as it is true; for the fire conſumes and devoures all that which is under it, and upon which it exerciſeth its action. And therefore very proper in the Hebrew text *Elohenu*, thy God, and not *Anonenu*, thy Lord, becauſe the Prophet wes in this ſuperiour white light, which neither devoureth, nor can be devoured. And the Iſraelites were the blew lights, who endeavour to liſt up themſelves, and unite to him under the law: for the ordinary of this blew light, inclining rather to blackneſſe, then to whiteneſſe; it is true that is conſtituted as in the midſt, and to ruine and deſtroy all that it layes hold on, and whereunto it adheres.

But if ſinners ſubmit thereunto, then the white light ſhall bee called *Adonenu*, our Lord, and not *Elohenu*, our God, for that it domineers and devours it. And it is this blew flame deſigned by the little and laſt ה *He* of the ſacred venerable foure lettered *Jehovah*, which aſſembles and unites with the three firſt יהו *Jehu* the white light, which ſhineth in a moſt cleare ſimplicity Trin-one, having under it the blackiſh, ruddy, & azure colour of the little ה *He*, which is the humane nature conſiſting of the four Elements, for that it is ſometimes repreſented by 4 ד, the fourth letter of the Alphabet, and which marketh the number of 4. You will ſay I have brought you here a prolixe place of *Zohar*, I do avow it, but it muſt have a more ample explication, for there are great myſteries covered thereunder. This *Rabbi* ſuperlative to all others, endeavouring in his profound and abſtracted meditations which tranſcend all to elevate our ſpirits by the ſimilitude of a light, to the knowledge of ſpirituall things, which differs not from our principall purpoſe, which is fire and its effects.

Of this white light, and of its collaterals; other *Rabbins* ſpeake, as *Kamban*, *Gerundenſis*; That by the *Caballe* it appears unto us, that the Scripture was an obſcure and darke fire, upon the backe of white fire, and marvailouſly reſplendent.

It is the fire (ſay they) of the holy Spirit, conſuming our iniquities, denoted by the red inflamed ardor, and the blew and azure flame, which is the ſtrange fire; as Saint *Am-*

broſe very well expounds it in his fourth Epiſtle to *Simplician*.

Strange fire, is all the ardor of ſlippery concupiſcence, of avarice, hatred, rancour, and envy; And of this fire no man is purged nor expiated, but well burned, which if men offer in the preſence of the Lord, celeſtiall fire will devour, as it did *Nadab* and *Abihu*; and therefore, he that will purge his ſinne, he muſt caſt off from him this ſtrange fire, and let him expiate therefrom; whereof it is ſaid in the 6 of *Eſay* 6. *One of the Seraphims flew to me having a live coale in his hand, which he had taken with the Tongs from off the Altar, and touched my lips, ſaying, Lo this hath touched thy lips, and thine iniquity is taken away, and thy ſinne purged.* Having ſaid a little before, that all the houſe was filled with ſmoake, which is as an excrement and vapour of fire, bee it before it be lighted, or inflamed, or after it be mortified, and extinct; from whence it comes to procreate ſoot, then which, there is nothing more troubleſome and hurtfull to the eies, having carryed away with it a parcell of a duſtible corruption; which adminiſtred to the fire its nouriſhment and food. This may bee ſeen in the diſtillation of ſoote, where there appeares a notable quantity of inflamable oyle, which cauſeth it yet to burne, and of this burning there will ariſe a ſmoake, which will againe be concreted into a burning ſmoake, as aforeſaid, but not ſo much.

Theſe are the remnants of ſinne, whereof remained ſome ſtaines printed in the ſoule, untill at the laſt, by a ſucceſſive repurgation of fire, it be reduced to a point of compleat purity; whereof it is ſpoken in the 4. of the *Canticles*, *Thou art faire my welbelved, there is no blemiſh in thee*; which the white flame notifies, which is the higheſt degree of burning. Thoſe alſo well know it that maintaine a fire, for when a Fornace begins to bee hot, it waxeth blacke, then enforcing the fire, it becomes red, and at laſt it waxeth white when it is in the ſupreame and high degree of heat, where it perſiſteth in whiteneſſe more and more. Such are the actions of fire, but there are great myſteries thereunder, ever to declare further the advantage and præcellency, that the white colour hath above the red, as to the Chriſtian faith, deſigned by white water, *Apoc.* 4, & 6. & 15. 2. (*In the middle of the Throne there was a Sea of Glaſſe, like unto Cryſtall,*) far above

above the Judaicall faith, red, heat with rigour, and ſeverity, deſigned by a *pillar of fire, that in the night ſeaſon conducted the Iſraelites through the Wilderneſſe, and the white cloud by day*, Exod. 13. 21. In the ſecret Hebrew Theology, the red alwayes notes *Gheburah*, Auſterity; and the white *Ghedulah*, or Mercy; *Eliah* was tranſported, and by force carried into heaven, in a fiery Chariot, drawne with the like horſes. But in the tranſfiguration of our Saviour, *Mat.* 17. 2. *His veſtments became white as ſnow*; and *Apoc.* 3. 6. *The Elect are ever clothed in white*; and in the 6. 11. ſpeaking of the martyred Saints for the faith of their Redeemer, *there was given unto every one of them white robes*; Having ſet down a little before, *that the Angell which had gotten the victory, and the Crowne, was mounted on a white horſe*, (as in the 19, and 20. *the Throne of God is dreſſed with white*) *and hee that was mounted on the red horſe, had a great bloudy ſword in his hand, that one might maſſacre another.* But yet more expreſly in the firſt of *Iſaiah, Although your ſins were as red as fine Scarlet, they ſhould be as white as Snow.* And further, *though they were as red as crimſon, they will become as white as wooll.*

But ſome may ſay here are many things, which by little and little do turne us from our principall aime, and are as it were extravagant dreſſes. But not altogether, yet as to mount ſome ſharpe precipice, wee muſt turne about to goe at more eaſe, to ſhunne cliffes and precipices: So are wee ſometimes to make ſome ſmall by-courſes and digreſſions to facilitate our Theame. Rivers that goe turning are more commodious for Navigation, then thoſe that runne impetuouſly one way downe.

There ſhall bee nothing at laſt (God willing) unprofitable, nor from the purpoſe. Then all this red and white, is but Fire and Water, the pillar of fire by night, and the white cloud by day; into which, as the Apoſtle ſaith, *the people of the Jewes were baptized*; and in this cloud the divine Wiſdome eſtabliſhed his Throne; that of the Law of *Moſes*, this of grace; Fire and Salt. *Zohar* ſpeaking of *Moſes* his two firſt Tables, broken for the Idolatry of the Golden Calfe, with two pillars, the one of fire, repreſenting naturall heate, by which all things are vivified; the other is water, that is radical moiſture, which maintaineth life, (from which, that is not much different in the 15. of the *Apoc.* where it is ſaid, that *he ſaw as it were a ſea of glaſs mingled with fire,*) which

which radicall moisture was perverted and changed in the deluge by the universall inundation, so that it was not since so vigorous as before: but shall at last bee brought to exterminatiō on all sides, at the end of time by a finall conflagration. The first mutation shall meet with some mercy, the race of mankinde being at that time not wholly extinct, but the remainder was saved with *Noah*, and his in the Arke: but the second, shall have none, but all shall perish by the extreame rigour of fire: To the purpose of these two substances, the *Assyrians* and other people of the East adored Fire, as that which represented to them naturall heat, and the Ægyptians with all those on the South of *Nilus*, which is radicall moisture which goes to render it selfe into a Sea impregned with salt, to preserve it in the end from corruption: Now for this effect, all humours of animall bodies, bloud, spittle, urine, and the rest, are salted, without which, all would corrupt each other, in an instant: Behold the difference that there is in holy writ, that apply the meditations of things sensible to Sacramentall mysteries, and of ratiocinations of blinde Paganisme, who not turning it but above the barke, penetrate no further, then that which the uncertain and doubtful sense may make them comprehend, without passing further to the relation of divine things; where at last al must refer to spiritualty: resembling therein properly to the *Ostrich*, who beates sufficiently with the wing as if shee would mount to heaven, but yet her feet for all that, do not forsake the earth.

The *Phœnician* Theologie, admitted but of one Element, Fire, which is the principall and chief of all, the productor, and destroyer of all things: which doth not much disagree from that in the 118. *Psal.* is the fiery word by which times were formed. *Heraclitus* also puts fire, for the first substance that informed all, and from whence they drew all things from power into action, as well superiour, as inferiour, celestiall and terrestriall: For hot and cold, moist and dry, are not substances, but qualities and accidents; from whence naturall Philosophers forged four Elements, whereas according to verity there is but one; which according to the vestments that it receives from the accidentall qualitie, takes divers appellations. If from the heat, it is from the Aire; from moisture, Water; from dryneſſe, Earth; which three are but one fire, but reclothed with divers and different habits,

habits. Even as Fire extending it ſelfe in all, and through all; ſo all things come to render unto it, as to the center. So that it may be rightly called an infinite and indetermined vigour of nature, or rather the vivification thereof, for without it nothing could be comprehended, ſeen, or obtained, above or below; that which illightens is celeſtiall, that which concocts and digeſts Aereall, and that which burnes, is terreſtriall; which cannot ſubſiſt without ſome groſſe matter coming from the Earth, which he reduceth in the end to it ſelfe; as we may ſee in things burned, converted to aſhes, from whence after the extraction of Salt, reſts nothing but pure earth. Salt being a potentiall fire, and wateriſh, that is to ſay, terreſtriall water, impregned with fire; from whence all ſorts of mineralls, come to production, for they are of the nature of Water. The experiment may bee ſeene in ſtrong Waters, all compoſed of minerall Salts, Alums, Saltpeters, which burne as Fire: which produceth hot and dry exhalations agitated with winds, eaſie to take flame, alſo of flints, of Iron, and of Wood, and of ſcraped bones, eſpecially thoſe of a Lion, as ſaith *Pliny*: whence we may gather that there is potentiall fire in all.

Not without cauſe then did *Pythagoras*, after *Moſes*, ordaine not to ſpeake of God, or divine things, without fire: for of all things ſenſible, there is nothing that ſymbolizeth, or more correſponds with Divinity then Fire: *Ariſtotle* writing to *Alexander* related unto him, that hee had learned of the *Brachmans*, that there was a fift Element or Eſſence, which is fire, wherein the Divinity reſides: becauſe it is the nobleſt, and pureſt of all the Elements; and that which purgeth all things according to *Zoroaſtes*: *Plutarch* alledgeth that this Divinity is a ſpirit of a certaine intellectuall fire, that hath no forme, but transformes to it ſelfe all that it toucheth, and tranſmutes it ſelfe into all, as *Proteus* the *Genius* of Ægypt was wont to ſay,

Omnia tranſferuat ſeſe in miracula rerum.

And according to *Zoroaſtes* all things were engendred of this fire. It is the light which dwelleth (this ſaith *Porphyrius*) in an Æthereal fire, for the elementary diſſipates all: But more authentically, Saint *Denis*, in the 15. of the Celeſtiall Hierarchy. Fire, foraſmuch as its eſſence is void of all forme, as well in colour, as in figure, hath beene found the moſt proper to repreſent

sent Divinity to our senses, forasmuch as they can conceive and apprehend of the nature and divine Essence. The very Scripture in many places, call God and Angels Fire, and doth not onely propose unto us Chariots and wheeles of Fire; but of igneall animals, of burning brookes and rivers, of coales and men all burned: All these celestial bodies are but flaming lights, and thrones, and Seraphims all of fire; there is so great affinity and agreement with Divinity: for the fire that the feeling and smelling perceiveth, is separated in respect of the substance from all others, that may bee joined and mingled therewith, except it bee of the matter, to which it is incorporated to burne. It shines, it spreads it selfe from side to side, and gathering it selfe to its selfe, with its light it illustrates all that is neare it, nor can it bee seene without the matter whereto it adheres, and exerciseth its action no more then Divinity, but by its effects; nor arrest, nor fasten, nor mingle with any thing, nor change so long as it liveth, there where it handleth all things, and draws them to its selfe, and to its nature. It renewes and rejoyceth all with vitall heat, it illustrates and illuminates all, tending alwaies upward, with agility and incomparable speed. It communicates his motion to all, its light, its heat, without any diminution of its substance, what portion soever it lends, but ever remaines entire in it selfe. It comes suddenly and returneth as fast, without mans knowledge whence it comes, or whither it goes: with many other worthy considerations of this common fire, which brings us to the knowledge of the divine fire; whereof this materiall, is but as a garment and coverture; and Salt the coverture of Fire, which is appeased in Salt, and agreeth with its enemy, Water; as Earth in Saltpeter doth with its contra-opposite the Aire; by reason of the water that is betweene them, for Saltpeter participates of the nature of Brimstone, and of Fire, for that it burnes; and of Salt, for that it resolves into water. For saith *Heber*, it is the property of Salts, and Alums, to bee dissolved into water, sith they were made thereof. But of this more to the purpose hereafter in its place.

The meditations of the Covertures, and revestments are of no small importance, to mount from things sensible, to things intelligible, for they are all infolded one in another, as an *Ency-*

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clie or a spirall Moone. *Zohar* makes these revestments double, the one *mounting* and devesting its selfe, *Put off the old man, and put on the new*; for no spirituall thing descending downwards, operates without a vestment; *Sit yee in Jerusalem till you be clad with power from above, Luk.* 24. 49. And in this case the body envelopeth and reclotheth the spirit, the spirit the soule, the soul the intellect, the intellect the Temple, the Temple the Throne, the Throne the *Sechinah*, or the glory and presence of God, which shineth in the Tabernacle. In descending, this glory is shut out from the Throne, and from the Arke of the Covenant, which is within the Tabernacle, or Intellect, the Tabernacle within the Temple, which is our Soule; *Yee are the Temple of God*, the Temple is in *Jerusalem*, our vital spirit, *Jerusalem* in *Palestine*, our body, and *Palestine* in the midst of the earth whence our body is composed.

Pag. 29. *Encyclides* ἀβιγκυκλέω round. Eph. 4. 22, 24.

God then being a pure Spirit, stript of al corporeity and matter, (for our soule being such, for more reason must hee be so, that made it to his image and resemblance) hee cannot bee in this simple and absolute nakednesse comprehended, nor apprehended by his Creatures, but by certaine attributes which they give him, which are as many vestments, which the *Caballists* do particularize to ten *Zephirots*, or numerations; 3 in the intelligible world; and 7 in the celestiall; which come to terminate in the Moone, or *Malcut*, the last in descending, and the first in mounting from the Elementary world upwards, for it is a passage from here below to heaven. So that the Pythagoreans call the Moone the Celestial earth; and the heaven or terrestrial Star, all the nature here below in the elementary world, being in regard of the celestiall, and the celestiall of the intelligible; this *Zohar* called feminine & passible, as from the Moone towards the Sunne, from whom so much as she absents her selfe till she comes to its opposition, by so much she increaseth in light for our regard here below; where on the contrarry in her conjunction, that shee remaines all darkened, the party upward is all illightned, to shew us, that the more that our understanding doth abate to things sensible, so much the more doth he disjoine or sever them from the intelligible; and contrariwise, this was the cause that *Adam* was lodged in an earthly Paradise, to have more leisure to contemplate on divine things; when he thought

to turne after ſenſible and temporall things, willing to taſte of the fruit of the tree of knowledge of good and evill, whereby hee departed from that of life, to aſſubject himſelfe to death, he was baniſhed from thence and put out. To this very purpoſe *Zohar* doth yet adde, that two veſtments come from heaven to this temporall life; The one formall, white, and reſplendent, maſculine, fatherly, and agent; for whatſoever is active takes place from forme, of the male and from the father, and this very thing comes to us from fire, and from the clearneſſe of the ſtars to illuſtrate our underſtanding. The other is red, maternall, fæminine; for the ſoule, coming from the ſubſtance of heaven, which is more rare then that of heavenly bodies. That of the underſtanding is lodged in the braine, and the other of the ſoule, in the heart. The intellect or underſtanding, is that part of the reaſonable ſoule made and formed after the image and ſemblance of its Creator, and the ſoule in it, the animal faculty called *Nephesch*, the life, namely, that which reſideth in the bloud: and as the heaven containes the ſtars, this contains the intellect, which to us is for the reſt common with brute beaſts. But the intellect, or reaſonable ſoule is proper and particular to men, that which can merit or demerit; therefore it needs repurgation and cleanſing from the ſpots that it hath drawne and conceived from the fleſh wherein it was plunged, according to that in the 8. of *Geneſis* 21. *The thought and imagination of mans heart, were inclined to evill from his youth.* And ſith it is a queſtion, about cleanſing the veſtment which is of a fiery nature, it muſt likewiſe be, that it be done by meanes of fire; for wee ſee by experience, that one fire chaſeth away another, as it hath been ſaid heretofore, ſo that if a man bee burnt, there is no readier remedy, then to burne it againe in the ſame place, enduring the heat of the fire as much as you can: which drawes the inflammation to its ſelfe, out of the party, or elſe tempering it with *Aqua vitæ* wherein *Vitriol* hath beene calcined, from whence Chirurgeons have not found a more ſoveraigne remedy to take away the fire of a muſket ſhot, to heale inflammations and gangrenes; and yet there are two fires joined together. But that which during this life muſt repurge our ſoules, is that whereof Saint *Auguſtine* in the 29. Sermon ſpeakes thus out of the Apoſtles words, for there is another afterwards: Kindle in your

ſelves

ſelves a ſparkle of good and charitable dilection, blow it, and kindle it, for when it ſhall grow to a great flame, that will conſume the hay, wood, and chaffe of all your carnall concupiſcences, but the matter wherewith this fire muſt bee continued, are prayers, and good workes, which muſt alwayes burne on your altar, for it is it whereof our Saviour ſaid, *I am come to put fire in the earth, and what will I if it bee already kindled? Luke* 12.49. There are further two fires: one on the bad part, to wit, of carnall concupiſence; the other of the good, which is charity, which conſumes all the bad, leaving nothing but good, which exalts it ſelfe in a fume of a ſweet odour; for the heart of every one, is as an altar, either of God or of the adverſary: and therefore hee that is illuminated with the torch of charity, which muſt more and more bee increaſed by good works, that it may nouriſh in it ſelfe the ardour that our Saviour will vouchſafe to kindle, whereby that is accompliſhed, which the Apoſtle ſaith in the 5 to the *Epheſ. That Jeſus Chriſt hath appropriated to himſelfe a Church, not having ſpot or wrinckle, holy, and pure, without blemiſh.* For that which the Church is in generall, and common towards God, the conſcience of every one of us, is in particular the ſame, when it is ſincerely prepared, as it is requiſite; and that upon the foundation thereof, men build Gold, Silver, pretious ſtones; that is to ſay, a firme faith, and beleefe, accompanied with good works, without which faith is dead and buried; all upon the model and pattern of the heavenly *Jeruſalem* deſigned in the 21 of the *Apoc.* which is the type of the Church; as is alſo the reaſonable ſoule, where it muſt burne alwaies with fire upon the Altar, and after the imitation of the wiſe and prudent virgins, we may have our lamps ready, well lighted, and garniſhed with what is needfull to maintaine light, attending the Bridegrome: as our Saviour commanded it in Saint *Luke* 12.

Zohar furthermore makes this repurgation of the ſoule to bee double, which is not farre diſagreeing from our beleefe. One is whileſt the ſoule is yet in the body, hee cals that according to the myſticall manner of ſpeaking, the conjunction of the Moon with the Sunne, then, when in regard of us here below it is not illuminated; for as long as the ſoule is annexed within the body, it enjoyes very little of its owne light, being all darkened

thereby, as if it were imprisoned in some darke obscure prison. And this repurgation doth consist in repentance of its misdoings, satisfaction for them, and conversion to a better life; in fastings, almes, prayers, and other such penitences, which may be exercised in this world. The other is, after the separation of soul and body, which is made in the purgative fire; which neither Jewes, Mahometans, or Ethnicks, ever called in doubt.

But when with supreame light life leaves us, yet all evill from miserable men, nor yet all coporeall plagues do passe away, and the punishment of old evils do weigh us, some are exposed to vaine winds; to others under a vast gulfe their infected wickednesse is washed off, or burnt with fire.

Where there are set forth three repurgative Elements, Aire, Water, and Fire; But wee must not understand (saith Saint *Augustine*, on his third Sermon upon such as are diseased) that by this transitory fire grievous and mortall offences, and capitall sins are purged, if they have not beene repented of in this temporall life; or to blot out the expiation on the other side, where the rest is perfected in the fire, as man-slayers, adulterers, false witnesses, concussions, violences, rapines, injustices, infidelitie, erroneous obstinations, and the like; which are directly opposite to Gods Divine precepts and commandements: but the smaller faults onely, which they call veniall sinnes, as eating and drinking to excesse, vaine words, foolish desires, and depraved concupiscences, not brought to effect: not to exercise the works of mercy, whither common charity, and commiseration cals us, and such other frailties: of which if we repent not, in this world, fire shall repurge us in another, and more sharply. To this purpose the Hebrewes make a triple distinction of sins, *Chatoath* are those that wee mistake against our selves, without hurting any other, but our selves, gourmandisings, inconstancies, lazines, idlenesse, anger, spite. The *Avonoth*, are addressed to our neighbour, which do not blot out and pardon, but by meanes of reparation: and the *Peschaim* the transgressions, prævarications, and impieties, directly addressed against God: They draw this first out of the 34 of *Exodus* 7. pardoning iniquitie, rebellion, and offences; more in the 106 *Psal.6. We have sinned, wee have committed iniquity, wee have done foolishly*; and in the 9 of *Dan. Chatanu, Pesvinu, Vehirsavnu*; there are sinnes

saith

ſaith *Zohar*, imprinted above, others below, and others both in the one and in the other; above, againſt God; below, againſt our neighbour; and in the one, and in the other againſt our ſelves, bodies and goods, as well our neighbours as our owne; noting that below, the ſoule; that above, made after the image and ſemblance of God. If they bee blotted out below, they are ſo above. Jeſus Chriſt after his reſurrection *breathed on his Diſciples, and ſaid unto them, Receive the holy Ghoſt; To whom ſoever you pardon ſinnes, they ſhall bee pardoned; and whoſe ſinnes ſoever yee retaine, they are retained.* *Joh.* 20. 23. that which you ſhall binde on earth ſhall be bound in heaven.

But to returne to the recloathing, and to ſay ſomething thereof, the ſuperiour is alwaies clad with the inferiour, the intelligible world, with the celeſtiall, which is but as it were a ſhadow thereof, and the celeſtiall with the elementary: and notwithſtanding it would ſeeme cleane contrary by the figure of *Hypallage* as in the 18. *Pſal. God hath put his Tabernacle in the Sunne*, which is to ſay, hee hath put the Sunne in his Tabernacle, which is, heaven; for God doth not reſide in this World, but rather the World in God, who comprehends all, *for in him wee live, wee move, and have our being.* Alſo the intelligible world ſhould be clothed with the celeſtiall, and the celeſtiall with the elementary. But this to ſhew that we cannot well comprehend heaven, being ſo remote from us; but by that which is expounded to the knowledge of our ſenſes here below, nor of the ſeparated Intelligences, but by the ſenſible. There was nothing (ſaid the Philoſopher) in the intellect, that was not firſt in the ſenſe. And the Apoſtle in the firſt to the *Romanes*, that *the inviſible things of God, are ſeene in the Creation of the world, by thoſe that were made.* This all conformably unto *Zohar*, In thee (ſaid he, in the prayer of *Elias* addreſſing himſelfe to God) there is no reſemblance, nor any image interiour, or exteriour; but further, thou haſt created heaven and earth, and produced out of thoſe the Sunne, and the Moon, the Starres and the Signes of the Zodiack; and in earth Trees, and Herbs, delights in Gardens, with Beaſts, Birds, and Fiſhes, and at laſt Men; that from thence things above might bee knowne. And of the ſuperiours, the inferiours together, ſo that the one and the other may bee governed: *Plutarch* alledgeth in his Treatiſe of *Oſiris*, that in the City of *Sais* in *Ægypt*, there

was

was such an inscription in the Temple of *Minerva, borne out of Jupiters braine, which is nothing else but the Sapience of the Father.*

I am that which was, which is, and which shall bee, and as yet there is none amongst mortall men, that hath yet discovered my vaile: for Divinity is so wrapped in darkness, that you cannot see day through it. I see him not, for hee is darkened with an over dark cloud, said *Orpheus*: and in the 17 *Psal. which made darkenesse his hiding place.* Further in the 4 of *Deut. You came to the foot of a mountaine that burned, even to heaven, and therein was darkenesse, thick clouds, and obscurity*: for in regard of God towards us, light and darkenesse, are but one thing: as is his darkenesse, such is his light: And in the 16 of *Isaiah*, *Make thy shadow as the night, in the midst of the noone day.* The very same, as well the affirmative, as the negative; by which, that which is æquippollent unto darkenesse, we may better apprehend something of the Divine Essence, but not by the affirmative, that relates unto light, as *Rabbi Moses* doth excellently well dispute it in his 57. chapter of his first booke of *More*: For the Divine light, is insupportable above all to all his Creatures, even to the most perfect, following that which the Apostle sets downe in the 1 of *Tim. 6. God dwels in light inaccessible, that no man can see*: So that it is to us in stead of darkenesse, as the brightnesse of the Sun is to Moulds, Owles, and other night birds: which darkenesse are the revestments, and as the borders and cloisters of the light; for represent to your selves some Lanthorne placed on the top of a mountaine: all round about it as from the Center to the Circumference, it shall spread its light equally, as farre as it can extend it: so that at the last darkenesse will terminate it, *for darkenesse is nothing else, but the absence and privation of light*: Even the very same, the exteriour man, carnall, animall, is the coverture; yea darkenesse of the interiour spirituall: after the manner or fashion of some Lanthorne of wood, or stone, and other darke matter, which keeps that the light there shut in, could not shew forth its light, the Lanthorne symbolizing to the body, and the light within to the soule. But if the body bee subtilliated to an æthereall nature, from thence it comes to passe, as if the Lanthorne were of some cleare Crystall, or of transparent horne: for then the soule and its functions, do shine there-

about

bout openly without obstacle. Sith then, to the one of these two, namely to the inner man, is attributed fire, that answers to the soule, and salt to the outward man, which is the body: as the sacrifice or man animall is the revestment of the spirit all designed by the Man, and by Fire: The vestment of this Fire will bee Salt, in which, fire is potentially shut in; for all Salts are of the nature of fire, as being thereof begotten. *Geber* saith, that salt is made of every thing that is burned, and by consequent, participant of its proprieties, which are to purge, dry, hinder corruption, and unboile; as wee may see in all salted things which are as it were halfe boiled, and are kept longer uncorrupe then raw, also in potentiall burning irons which burne, and are nothing else but Salt.

Will it bee lawfull for us here to bring one entire passage of *Rhases* in a book of the *Secret Triplicity*? for it is not common to all, and wee will strongly insist on this number by reason of the three Fires and three Salts, whereof wee pretend to Treat. So that there is a Mystery in this number of 3 that must not bee forgotten, for that it represents the operation, whereof Fire is the Operator; for 1, 2, 3, makes 6. the 6 dayes wherein God in the Creation of the world perfected all his workes, and rested the seventh day.

There are (saith *Rhases*) three natures, the first whereof cannot bee knowne nor apprehended, but by a deepe elevated Meditation: This is, that all-good God Almighty, Author, and the first Cause of all things; The other is neither visible, nor tangible, although men should *bee all contrary*; that is to say, heaven in its rarity. The third is the Elementary World, comprehending all that which is under the Æthereall Region, is perceived and known by our senses. Moreover God which was from all æternity, and with whom before the Creation of the world, there was nothing but his proper name knowne to himselfe, and his Sapience; that which hee created on the first day, was the water wherein hee mingled earth, then came hee to procreate after, that which had a beeing here below. And in these two Elements, thicke and grosse, perceptible to our senses, are comprehended the two other, more subtill and rare, Aire, and Fire. These four bodies being, (if we must call them bodies) bound together with such a minglement, that they could

not perfectly separate. Two of them are fixed, namely, Earth and Fire, as being dry and solid; the other two volatil, Water, and Aire, which are moist and liquid: so that each Element is agreeable to the other, two wherewith is bounded and enclosed, and by the same meanes, containes two in it selfe, the one corruptible, the other not, the which participates of the Divine nature: and therefore there are two sorts of Waters, the one pure, simple, and elementary; and the other common, which we use in Lakes, Wels, Springs, and Rivers, raines and other impressions of the Aire. There is likewise a grosse Earth, filthy and infected; and a Virgin Earth, crystalline, cleare, and shining, contained and shut up in the Center of all the composed Elementaries; where it remaines revested, and covered with many foldings one upon another. So that it is not easie to arrive there, but by a cautelous and well graduated preparation by fire. There is also a fire which is maintained almost of it selfe, and as it were of nothing, so small is the nourishment that it needeth; whence it comes to bee more cleare and lucent, and another obscure, darke, and burning, and consuming all that to which it is fixed, and it selfe at last. And Aire on the other side pure and cleane, with another corruptible full of legerity, for of all the Elements, there is none more easie to be corrupted then the aire, all which substances so contrary and repugnant, mingled with elementary bodies are the cause of their destruction: wherefore of necessity that which is pure and incorruptible, must be separated from its contrary, the corruptible and impure, which cannot be done but by fire, the separator and purificator. But the three liquid Elements, Water, Aire, and Fire, are as inseparable one from the other, for if the Aire were distracted from the fire, the fire which hath therefrom one of its principall maintainments and food, would suddenly extinguish, and if the water were separated from the Aire, all would bee in a flame. That if the Aire should be quite drawne from the water, for as much as by its legerity, it holds it somewhat suspended, all would be drowned. Likewise if Fire should be separated from the Water, all would bee reduced into a deluge. For three Elements nevertheless may well bee disjoined from the Earth, but not wholly, there must remaine some part to give consistence to the Body: and render it tangible, by the meanes of a moist subtill and thinne

portion

portion thereof, which they will elevate with them, out of this groſs thickneſs that remaines below, as wee may ſenſibly ſee in glaſs, which by an induſtrious Artifice of fire, is depured of the darkneſſe that was in the aſhes, to paſſe from thence to a tranſparent clearneſſe, which is of the nature of Fire and indiſſoluble Salt, accompanied with a firme and ſolid thickneſſe, having neither tranſpiration nor pores.

But wherefore ſhould wee not hereto file all in one traine, thoſe ſo excellent Meditations of *Zohar*, ſith all depends on the ſame purpoſe? *God formed Adam of the ſlime of the earth*, or according to the Hebrew, *God formed man duſt of the earth*; which word of forming belongeth properly to Potters, who faſhion of earth all that they thinke good. And touching the duſt, this is but to abate our pride, with which wee may bee ſwolne, when wee conſider the vile and corruptible matter, whereof wee are made, in reſpect of our bodies, which is nothing elſe but mire and dirt. Conſider then three things (ſaith *Zohar*) and thou ſhalt not fall into tranſgreſſion. Remember from whence thou art come, of ſuch filthy and foule ſtuffe, and whither thou muſt at laſt returne, to duſt, wormes, and rottenneſſe; and before whom thou art to render an account, and reaſon of all thy actions, and comportments; who is the ſoveraigne Judge, the King of all, who leaves no tranſgreſſion unpuniſhed, nor good worke irrecompenſed. *Adam* then and all his poſterity were formed of the duſt of the earth, which had before beene moiſtned with the fountaine or vapour, which was highly elevated by the Sunnebeams to water and to ſoften the earth: For the Earth being of it ſelfe cold, and dry, is altogether ſterill and fruitleſſe, if it be not impregned with moiſture and heat, whence proceed fecundity. So that *Adam* was compoſed of Earth and Water mingled together: Theſe two elements betoken a double faculty in him, and double formation, the one of the body, in regard of this age; the other of the ſoule, in another world. Water ſhewes the celeſtiall Meditation whereto our ſpirit may exalt it ſelfe; and the earth of it ſelfe immoveable, and that can never budge from below, nor willingly mingle with the other three volatil elements, by reaſon of its extreame dryneſſe, ſo that it doth but grow hard by the action of fire, and makes it ſelfe more contrary and unactuable by the ſpirit of

contradiction hard and refractory from the flesh, against the spirit, so that shee should reject the water which men thought to put therein, if it were not by meanes of the subtill Aire, interposing and mingling therewith, and penetrating into the smallest parts: which being sucke with in the water, forces the earth to feed on it, to inclose it in her selfe, as if shee would detaine it prisoner, and by that meanes remaines great, as the female by a male: for every superiour thing in order and degree, holds the place of male, to that which is inferiour and subject thereunto.

Now if the Aire absent it selfe, which associates and unites them together, as being suppeditated and banished, which is moist and hot, from the extreame dryneſſe and coldneſſe of the earth, it will force it with all its power to reject the water, and so reduce it selfe to its first dryneſſe; which we may perceive in Sand, which will never receive water, except it be quickly separated. Even so the earth is alwaies rebellious and contumacious of it selfe to bee mollified, be it by water, by aire, by fire; and after this manner there was a spirit of contradiction and disobedience introduced into *Adam*, by reason of the earth, whereof he was formed: as his Companion and himselfe do shew, when by the suggestion of the Serpent, the most terrestriall animall of all others, they so easily contradicted that extreame prohibition which was given them of not tasting the fruit of the knowledge of good and evill: for the punishment whereof, it was said to the Serpent, *thou shalt eat earth all the dayes of thy life*: which *Isaiah* resumes in 65. chap. *Dust is thy bread*: And to *Adam*, that *the earth should produce nothing but thornes, briars, and thistles*, by means whereof, if he would live, he must cultivate it with the sweat of his browes, till he returne to that from whence he was drawne, for being dust hee must returne to dust. But water which notifies Divine speculations, desirous to mingle, and unite with all things, to whom it gave beginning, and made them grow and multiply, is as the carriage or vestment of the spirit, following that which was said in the beginning of the Creation, that the Spirit of God was stretched over the waters, or as the Hebrew word *Marachephet* carles it, hovering over them, fomenting and vivifying them, as a Henne doth her Chickens, with a connaturall heat; for this word *Elohim* imports I know

not

somewhat, of heate and fire. By Water then the docill spirit, obedient to the invitations of the intellect, insinuated it selfe into *Adam*; and by Earth the refractory, and opiniaster, that spurneth against the pricke; for as the earth was the most ignoble Element of all others, water ejecteth it, and disdaineth it, and could agree with it, but as to a lee and excrement; but if the pure and neat spirit remaines within the water, where it made choice of its residence; for from the three natures of earth, water at least never joines with the two, (that is to say) sand, for its extreame dryneſſe that causeth a discontinuation of parts; and the dirt to be fatty and unctuous: there is not any thing else, *Argilla.* but slime only, with which some food and mingling which may bee thereof made, the water at last lets it reside below, and it swimmes over: as being of a contrary nature, the one altogether immoveable, solid, and compact; the other fluent, removing, and gliding as blood through the veines, wherein the spirits reside; who can easily bee elevated to bee of a fiery quality, alwayes soring upward: So that the water which notifies the interiour spirit, endeavours to devest it selfe of this externall coagulation; for all coagulation is a kinde of death and waterishneſſe of life; and would never more associate therewith, nor revest it selfe by reason of its contumacy; were it not that the soveraigne Master, and Lord *Adonai* by his providence, for the propagation of things, (as long as hee shall please to maintaine in beeing, this faire worke of his hands) constraine these two, Earth and Water, to agree in a sort together, by its Angell or Minister that rules in the Aire. Man moreover hath towards himselfe frank and free will in his full power and disposition: *The appetite of sinne shall be under thee, and thou shalt have domination over it, Gen.* 4. But if hee be adheering to the earth, (that is to Gen. 4. 7. say) to carnall desires and concupiscences, whereunto he is most inclinable, he shall do nothing but evill. And if to the spirit, designed by water, all that hee doth shall goe well. The River of God is filled with waters. And in the 44. of *Isaiah*, *I will powre out water upon him that is thirsty, and floods upon the dry ground: I will powre out my Spirit upon thy seed, and my blessing upon thine offspring.* So that as long as the water doth suffer and remaine united with the earth, the good Spirit resteth with man, by which wee are admonished by the wise man, *Prov.* 5. 15. *to drinke waters*

out of our Cisterne, & rivers out of our own Wel. But when the earth by its rebellious and repugnant drought, rejecteth water, there resteth nothing therein but its hard and refractary obstination, till that by meanes of the aire, the spirit that joines and unites them togeather (which are holy inspirations) it bee newly remoistned and watered: By meanes whereof when wee have this good spirit of salutary water, whereof it is written in the 15 of *Ecclesiasticus*, *Thou shalt give him the water of wisdome to drinke*: wee must take heed of casting it away, and to make our selves all dry earth and sandy, which is not satisfied with water, and therefore produceth nothing.

But all this is more clearly expressed in the Gospell, where by the meanes of this fructifying water, our Saviour which is a Fountaine that is never dry, the holy Spirit commeth to put into our hearts that which moistneth the hardnesse of the earth, watereth it, and dresseth it, to produce the ripe fruits of good and charitable works. *The water which I will give you* (saith he, *Joh.* 4. 14.) *shall be a Fountaine of living water, springing up into eternall life.* Of this water the Prophets have clearely spoken, as *David* in the 36. *Psal. For with thee there is a Fountaine of life, and*
Psal. 36. 6. *in thy light wee shall see light.* See how he joines water with light, which is fire; so that this digression seemes to bee lesse impertinent; and in the 12. of *Esay* 3. *Ye shall draw water with joy out of the wels of salvation.* More *Jerem.* 2. *They have forsaken me, that am the Fountaine of living water, and have digged to themselves Cisternes, broken Cisternes that will hold no water.*

In this of *Zohar* (as above) are comprised the principall secrets and actions of Fire, and of its contrary, the Patient, which is, Water: for the acts of Actives are in the disposition of the Patient, (said the Philosopher;) for the effects cannot better be discerned then where they act. Fire then hath three proprieties: but in this respect, wee must argue the thing more deeply.

As then, all that which is, are divided into 9, called Worlds, or Heavens, (it must not be thought strange, if wee repeate the same more then once; for from thence proceed all the secret sciences,) that is to say, the elementary here below, subject to perpetuall alteration, and vicissitude of life, and of death; the Celestiall aloft, above the Circle of the Moone, incorruptible in respect

reſpect of it ſelfe, as well for its purity, and uniformity of ſubſtance, as for its continuall and equall motion; nothing therein prædominating the one or the other; which two conſtitute the Senſible world. There is afterward the Intelligible, abſtracted from all corporeity and matter, which the Apoſtle cals the third World, where hee was raviſhed, this (ſaid hee) *whether in the body or out of the body, God knowes*, 2 *Cor.* 12. 3. for not onely the World and the Heaven, are put one for the other, but yet the Heaven for Man; *The heavens declare the glory of God*, according to which, moſt part of the Fathers interpret it; and Man reciprocally for Heaven. As *Origen* ſets it forth, upon the 25 Treatiſe of Saint *Matthew*. Mans heart is properly called Heaven, and the Throne not already of the Glory of God, as is the Temple, but of God properly. For the Temple of the glory of God, is that wherein, as in a Glaſſe, wee ſee our ſelves by *Ænigma*. But Heaven that is above the Temple of God, where his Throne is, is to ſee him wholly as it were face to face: which hee hath almoſt tranſcribed word for word out of the booke *Ababir* to *Zohar*, and other ancient *Caballiſts*, whereof he conſiſteth for the moſt part.

Moreover ſome ſay that the Heavens are ſometimes put for God himſelfe, as in the 32 of *Deut. Heare O Heaven the words I ſpeak*; and in the 8 chapter of the 1 of *Kings*, according to the Hebrew verity, in the prayer of King *Solomon* at the dedication of the Temple; *Heare O Heaven*. In this third Heaven or World, whereof the Apoſtle ſpake, although God bee every where, yet the ſeate of his Divinity is there more eſpecially eſtabliſhed, then elſewhere, with his ſeparated Intelligences that aſſiſt him to execute his commands. *Bleſſe the Lord yee Angels, mighty in power, doing that which he ordaineth, hearing the voice of his words*: wherefore *Theologians* called it the Angelicall world, without all place and time; which *Plato* in his *Phed.* ſaid that no mortall men ever yet had ſufficiently celebrated it, according to its excellency and dignity, being all of light; who from thence ſtretched out her ſelfe, and derives it ſo, as out of an inexhauſtible Fountaine, to all ſorts of Creatures, even according as the ancient *Phœnitian* Theologie carryed which the Emperour *Julian Parabates* alledged in his prayer to the Sunne, That Corporeal Light proceeded from an Incorporeal Nature. The Celeſtial

world

world participates of darkeneſſe, and of light, whence proceed all the faculties and powers that it brings it. And the elementary all of darkneſſe, deſigned for the reaſon of its inſtability by water. The Intelligible by Fire, becauſe of its purity and light, and the Celeſtial by the Aire, where fire and water come to joine, the Earth by this reckoning, ſhould remaine for Hell; as in truth this earthly habitation is nothing but a true Hel: But by Heaven *Moſes* underſtood the Intelligible World, and by earth the Senſible, attributing the two higher elevated Elements, Aire and Fire, to Heaven, becauſe they alwayes tend upwards, and Water and Earth, which for their gravity tend downward: but all that, by him was yet more myſtically ſhadowed, as *Zohar* ſheweth it, by the admirable conſtruction of his Tabernacle, then which, there is nothing more ſpirituall. Gold, Silver, and pretious Stones, repreſenting the Senſible world, and *Bezaleel*, that was the Conductor of the worke, the Intelligible, and the Workman filled with a Divine Spirit, with Sapience, Intelligence, Knowledge, and all the moſt accompliſht learning, as almoſt every word carries it, woven with *Bezel*, the ſhadow, and *El* God.

The prophane Poets have divided the Senſible World into 3, for they never tooke much palnes to penetrate into the Intelligible: And aſſigned the ſuperiour part thereof, from the circle of the Moone upward, to *Jupiter*, the low Terreſtriall to *Pluto*, and the middlemoſt, which is from the Earth to the Moone, to *Neptune*: which the Platoniſts call the Generative Vertue, becauſe of the humidity, impregned with Salt, which provoketh much to generation, according as the word *Salacitas* deſignes it, as *Plutarch* puts it in the 4 Queſtion of Naturall Cauſes, and in his Treaty of *Oſiris*: wherefore the ſaid Poets attribute more fecundity to the ſaid *Neptune*, then to all the other Gods.

Each of theſe 3 worlds furthermore, hath particularly its ſcience, which is double; the one common and triviall, the other myſticall and ſecret. The Intelligible world to our Theologie, and the Caballe the Celeſtial to Aſtrologie and Magie; and the elementary, to the Phyſiologie and Alchymie, which reveaſeth by the reſolutions, and ſeparations of Fire, all the more hidden, and darke ſecrets of natures, in three kindes of the compoſed:

poſed: for no man can know the compoſition of a thing that is ignorant of its deſtruction, ſaith *Geber*. But theſe three divine ſciences have beene by the depravation of ignorant and evill ſpirits turned aſide to a crying downe, that men durſt ſcarcely ſpeak thereof, but muſt preſently incurre the brute of being an Atheiſt, Witch, or a faiſe money-coyner. We ſay then, after *Empedocles* and *Anaxagoras*; All this our reaſon diſputes by a Journey of compoſition and reſolution, going this way and that way, up and downe. That all the Elementary ſcience conſiſteth in the mixtion and ſeparation of the Elements, which is perfected by fire, to which Alchymy turnes all: As *Avicen* declareth very openly in his Treaty of *Almahad*, or Diviſion of Sciences. And *Hermes* in that of his 7 chapters, Underſtand yee ſonnes of the wiſe, the Science of the four Elements, whoſe ſecret apparition is no where ſignified, except they bee divided and compounded, becauſe out of the Elements nothing is made profitable without ſuch a Regiment; for where Nature ends her operations, there Art begins. Take ſuch a compoſed Elementary, what you will, herbe, wood, or other the like, upon which, fire may exerciſe its action, and put it in an Alembic or Cornue; firſt let them ſepa- *Cornue.*
rate the water, and afterwards the oyle, if the fire bee moderate, if more preſſed and reinforced, both together: but the oyle will ſwimme above the water, which may eaſily bee ſeparated by a fonnel of Glaſſe. This water is called *Mercury*, which of it ſelfe is pure and cleane; and oyle, the ſulphur, aduſtible and infect, that corrupts every compounded thing: In the bottome of the veſſel will reſt the Aſhes, of which by a forme of lee, with water the Salt will bee extracted, and after you have withdrawn the water with *Balneum Mariæ*, as men call it: for the oily unctuoſities do not mount by this degree of fire, no more doth the Salt, but much leſſe; and the indiſſoluble Earths ſtript of all their humidities proper to vitrifie: for ſaith *Geber*, every private thing by its owne humidity doth performe none but a vitrificatory fuſion. So there are two volatill Elements, namely the liquid, Water and Aire, which is Oyle, for all liquid ſubſtances naturally ſhunne the fire, which elevates the one, and burnes the other. But not thoſe two which are dry and ſolid; which are Salt, wherein is contained Fire, and pure Earth, which is Glaſſe: over whom the fire hath no power but to melt and re-

fine them. See there the four Elements redoubled, as *Hermes* cals them, and *Raymund Lullius* the great Elements; for as every Element consists of two qualities, these great Elements redoubled, *Mercury*, *Sulphur*, *Salt*, and *Glasse*, participate of the two simple Elements, (to say better) of all four; according to the more, or the lesse, of the one, or of the other; *Mercury* holding more of the *Aire*, to which it is attributed; Oyle or *Sulphur*, of the Aire; *Salt*, of Fire; and *Glasse*, of the Earth, who findes it selfe pure and cleane in the Center of all the composed Elementaries, and is the last to reveale it selfe exempt from others. Of this sort by the Artifice and operation of Fire, and of its effects, we depure all infections and filth, even to reduce them to a purity of incorruptible substance from this time forward; by the separation of their inflamable, and terrestriall impurities; for (saith *Geber*) the whole intention of the Operator, is versed in this, that the grosser parts being cast away, the worke may bee perfected with the lighter; which is to mount from the corruptions here below, to a purity of the Celestial world, where the Elements are more pure and essential, fire there predominating which is the chief of all others. Hitherto touching *Alchymie*, and wherein shee is versed.

Magick for the Celestial world, was in times past, a holy and venerable Science, which *Plato* in his *Charmis* cals the true Medicine of the soule; and in the first, *Alcibiades*, puts it, that it was wont to shew the Elders of the great Kings of *Persia*, to teach them to reverence God, to forme their temporall domination according to the patterne of the order and policy of the Universe. But it is nothing else properly (as *Orpheus* saith) but a forme of marriage of the starry heaven with the earth, whither hee darts his influences, by which shee impregnes comming from the Intelligences who assist therein; and an application of agent vertues upon the passive, and that without the cooperation of Dæmons the most part, evill, false, and deceptive, yet some more then others; with which it is thought that the three wise Kings, *Magi*, that came so farre to adore Jesus Christ, were willing to have some acquaintance and commerce.

The third is that which men call *Cabalæ*, or reception, because men left it there verbally, and by mouth from hand to hand,

hand, from one to another. It is divided into two, the one of *Beresith*, that is to say, of the Creation, that consisteth in the Sensible world, where *Moses* staid, without speaking of the Intelligible, or of separated substances. The other is of *Mercavah*, or of the Throne of God, which *Ezekiel* principally treats of, whose vision is almost all of fire. So much is this Element throughout the whole holy Scripture appropriated to Divinity, as one of the most perfect and neare symboles and markes in things sensible; by meanes whereof wee are so elevated, that by *Jacobs* Ladder, or *Homers* golden Chaine, we come to the knowledge of things spirituall and intelligible; *for the invisible things of God from the Creation of the World, are clearely seene, being understood by the things that are made, even his eternall power and Godhead.* For the world with the Creatures being there, they are a portraict of God; for the Creator is understood by the Creature; saith Saint *Augustine*; for God hath made two things to his image and resemblance, according to *Tresmegistus*: the world, therein to rejoice, and please our selves with the infinite brave pieces of worke; and Man, wherein hee set his most singular delight and pleasure, which *Moses* hath tacitely expressed in *Gen.* 1. & 2. where when there was question of creating the world, Heaven, Earth, Vegetables, Minerals, Animals, Sunne, Moone, Starres, and all the rest, hee did no more but command by his word, for hee said, and they were done; hee commanded and they were created. But in Mans formation, hee insisted much further therein then in all the rest, saith he; *Let us make man after our Image and Similitude, hee created him male and female, and formed him dust of the earth, afterward breathed in his face the spirit of life, and hee was made a living soule.* In which are touched 4 or 5 particularities. So *Cyrill* observes it. After the same manner then, as the Image of God is the world, so the Image of the world, is man: therein there is such a relation of God with his creatures, that they cannot bee well comprehended, but reciprocally one by the other, for all the Sensible nature, (as *Zohar* hath it) in regard of the intelligible, is as that of the Moone, towards the Sunne, who thereinto reverberates its light: or as the light of a Lampe or torch, which parteth the flame fastned to the weik, which is therein nourished by a grosse matter, viscous, adustible, without which this splen-

dor and light could not communicate it selfe to our sight, nor our sight comprehend it: And likewise the glory and essence of God, which the Hebrewes call *Sequinah*, could not appeare but in the matter of this Sensible world, which is an image or patterne thereof. And it is that, which God said to *Moses*, *Exod.* 33. *Yon shall not see my face, you shall see my binder parts.* The face of God is his true Essence in the intelligible world, which no man ever saw, except the *Messibe*, *I did set the Lord always before mee*, *Psal.* 16 8. And his posteriour parts are his effects in the Sensible world. The soule likewise cannot bee discerned and knowne, but by the functions it exerciseth in the body whilst it is annexed thereunto: *By which Plato was moved to thinke that soules could not consist without bodies, no more then fire without water.* So that after long revolutions of times, they should come againe to incorporate themselves here below: whereunto adheres that in the 6 of *Virgils Æneads*.

All these when they have turned for many yeares,
God cals them to the floud of Lethe, by great troopes,
Being forgetfull that they must review the upper convexe,
And begin againe to bee willing to returne into bodies.

But this savours a little of new-birth, and *Pythagorean* changings of soules into bodies, in which *Origen* was likewise out of the way, as may be seene in his booke of Princes, and in Saint *Jeromes* Epistle to *Avitus*. But more sincerely *Porphyrius*, although in the rest an impious adversary, a Calumniator of Christianisme; that for the perfect beatitude of soules, they must shunne and fly all bodies. So that, when the soule shall bee repurged from all corporal affections, and when it shall returne to its Creator, in its first simplicity, it hath no great desire to fall againe into the hands and calamities of this age, when the option should be left unto it free.

From the Intelligible world then, it runnes downe into the Celestial, and from thence to the Elementary, all that which the spirit of man can attaine from the knowledge of the admirable effects of Nature, which Art intimates, in what shee can, whence by the revelation of these rare secrets, by the action of fire, the most part is magnified, the glory and magnificence of him who is the first motor and author thereof; for mans understanding according to *Hermes*, is as a Glasse where wee come

to

to ſhave off, and to abate the cleare and luminous rayes of the Divinity, repreſented to our ſenſes by the Sunne above, and the fire his correſpondent here below; which inflame the ſoule with an ardent deſire of the knowledge and veneration of his Creatour, and by conſequent of his love, for men love nothing but what they know.

So each of theſe three worlds, which have their particular ſciences, hath alſo its fire, and its ſalt apart: both which do informe us namely of *Moſes* his fire in the heaven. And the Salt for its firme conſiſtence and ſolidity to the earth. What is this Salt? aske one of your Chymicall Philoſophers; a ſcorched and burned earth, and congealed water, by the heat of fire, potentially encloſed therein. Moreover Fire is the operatour here below, in the workes of Art, as the Sunne and Celeſtiall Fire is in them of that nature; and in the intelligible, the holy Spirit by the Hebrewes called *Binah*, or Intelligence, which the Scripture deſignes ordinarily by fire, and this ſpirituall fire, or igneal ſpirit, with the *Chomah* the verbe, where the Sapience attributes to the Sonne, Wiſdome, the Artiſt of all things, taught mee, are the fathers operators. By the word of the Lord were the heavens firmed, and all their beauty by the ſpirit of his mouth; from whence that maxime of the Peripateticks differs not much, Every worke of Nature is a worke of Intelligence.

Behold the three fires, whereof we pretend to ſpeake, of which there is none more common amongſt us then the elementary here below, groſſe, compoſed, and materiall; that is to ſay, alwayes faſtned to matter; nor on the the other part leſſe known. That which is of him, from whence he came, and whither hee goes; reducing in an inſtant all to nothing: aſſoone as his nouriſhment failes him; without which he cannot conſiſt a moment, but goes as hee comes, being all in the leaſt of his parts: So that he can in leſſe then nothing, multiply to infinity, and in leſſe then nothing empty it ſelfe: for one little waxe light will at pleaſure enkindle the greateſt fires we can imagine, without any loſſe or diminution of its ſubſtance:

Though they take a thouſand, yet nothing periſheth:

And in the third of Saint *James*, *Behold how great a matter a little fire kindleth*; yea one onely ſmall ſparkle of fire, would preſs in the twinckling of an eye, all the immenſe hollow of the Uni-

verse, if it were filled with Gun-powder or Napthe and presently after will vanish away. So that of all bodies, there is nothing that doth approach nearer to the soule then fire, said *Plotin.* And *Aristotle* in his fourth booke of *Metaphysickes*, sets downe, that even to his time the most part of Philosophers had not well knowne fire, nor yet Aire to bee perceivable to our sight and feeling. But men may say the same, that neither *Aristotle*, nor other Grecians of his time knew so well the fire and its effects, at least wise not so exactly as did (so long while after) the *Arabians*, by *Alchymie*, on which all the knowledge of fire dependeth. The *Ægyptians* said, that it was a ravishing and insatiable Animal, that devoures that which taketh birth and increase, and at last it selfe; after it is therewith well fedde and gorged: when there is no more to feed or nourish it; for that having heat and motion, he cannot passe from food and aire to breath therein; if for want hereof, it remaines at last extinct, with that wherewith it was fed: All things proper to animate substances, and which have life, for life is ever accompanied with heat and motion, which proceeds from heate, rather then heate from motion; although they be reciprocalls, for one cannot be without the other. But *Suidas* thereupon formed such a contradiction, that not onely animals, but all that which take nourishment and encrease, tend to a certaine butt, whither being come, it stayes without passing any further, where neither nourishment nor increase of fire are limited nor determined; for the more is administred, so much the more it would have, and grow every day greater: for neither the one nor the other can be limited, as do these animals. Then by consequent it must not be put in their ranke; So that the motion of fire should rather be called generation, then nourishment or growth; for there is but that one element, that nourisheth and increaseth it. In the others, that which superabounds therein is by apposition, as if you would joine water to water, or earth to earth; you shall never do the same to fire, to thinke to make it greater by joining thereunto other fire, but by the apposition of matter, upon which it may bite and exercise its action, as wood and other like things, which perforce must turne into its nature, and so it augments it selfe. The Poeticall fictions relate that *Prometheus* went into Heaven to steale it to accommodate mortals; for which he was so grievously punished

niſhed by the Gods, as to remaine 30. yeares bound to a Rocke in Mount *Caucaſus*, where a Vulter dayly eate up his entrails which did grow againe in courſe. But it is to bee beleeved that the Gods that are ſo watchfull, and ſo affectionate towards mankinde, would not deny this ſo neceſſary a portion of Nature, without which the condition of their life were worſe then that of beaſts, as well for the boyling of their meats, as to warme them, and dry them, and infinite other neceſſary commodities. Beſides of that which ſoares alwayes upwards, being of one celeſtial original, whither he aſpires to returne, it ſeemes that this belongs properly to man.

Auror de roolle p 61. in courſe, in order one after a.o. ther.

Sith other things lookes downe unto the earth
It gave man a face, to looke up, and ſee the heavens,
To erect his countenance unto the Stars.

Almoſt all other animals do ſhun the fire, whence *Lactantius* to ſhew that man was a divine Animal, alledgeth for one of his moſt pregnant reaſons, that hee onely amongſt others uſed fire. And *Vitruvius* in his ſecond booke, ſets downe that the firſt acquaintances of men, were contracted by comming to meete, to warme themſelves at common fires: So that the cauſe why God ſent fire downe to men muſt bee, that by the meanes thereof, they are come to penetrate into the profound and hidden ſecrets of Nature: whereof they could not well diſcover, & know the manner of proceeding, for that ſhee workes ſo rarely: but by his counterfoote, which the Greeks call ἀνάλυσιν the reſolution and ἀνάλυσις ſeparation of the Elementary parts, which are made by fire; whereof proceeds the execution almoſt of all Artifices, that the ſpirit of man hath invented; So that if the firſt had no other inſtrument, and toole, then the fire, as we may lately ſee by the diſcoveries of the *Weſt Indies*; *Homer* in the Song of *Vulcan* ſets downe that hee aſſiſted with *Minerva*, taught men their Arts and brave Workmanſhip; having formerly beene accuſtomed to dwel in Caves and hollow Rockes, after the faſhion of wilde beaſts; willing to inſerre by *Minerva* the Goddeſſe of Arts, and Sciences, *the underſtanding and induſtry, and by the fire, Vulcan, that puts them in execution; wherefore the Ægyptians were accuſtomed to marry theſe two Deities together, willing thereby to declare nothing elſe but that from the underſtanding proceeds the invention of all Arts and Sciences, which fire afterwards effected, and brought from*

power

power to action; for the Agent in all this world is nothing else but fire and heat, saith *Johannicius*, and *Homer*,

Whom Vulcan and Minerva knew.

Which was the cause (as may bee seen in *Philostratus* by the birth of *Minerva*) that shee forsooke the *Rhodians*, for that they sacrificed unto her without fire, to goe to the *Athenians*. Moreover *Vulcan*, according to *Diadorus*, was a man, *who from an accident by a clap of Lightning, whereby a Tree was set on fire, first revealed to the Ægyptians the commodity and use of Fire: for being therewithall overcome, all joyfull of his light and heate; he therennto added other matter to keepe it, whilest hee went to seeke the people, who afterward for this, deified him.* Whereto *Lucretius* agrees,

Do not in these things tacitely and by chance require,
Lightning brought fire on earth to mortalls
First: thence all heate of flame was given.

The Greekes attribute it to *Phoroneus*, and put it, that it was neare to *Argos*. That fire being fallen from heaven there-about, it was afterward there kept within the Temple of *Apollo*; which if by chance it came to extinguish, they lighted it againe anew by the Sunne beames; as also they did at *Rome* that of the Vestals. And in *Persia* their sacred fire which they carried ordinarily where the King marcht in person singularly reverencing it, for their respect to the Sunne, which they adored above all other Deities; for they esteemed it here below, their Image. They caryed it (I say) in great pompe and solemnity on a magnificent Chariot drawne by four great Coursers, and followed by 365 young Ministers, for as much as there are so many dayes in the yeare, which describe the Sunne by its course, clad with yellow guilded, the colour conformable to the Sunne, and fire, singing hymnes to their praise. And there was amongst them, no crime more capitall and irremissible, then to cast any dead carkasse or other uncleanesse therein, or to blow it with your breath, for feare to infect it, but they did it to give it aire, for in all this they hazzarded no lesse then life; as to quench it otherwise in water: So that if any one had perpetrated any grievous forfeit, to obtaine grace and pardon therein; the best expedient then was, as *Plutarch* puts in his first Treatise of the first cold, to put himselfe in running water with fire in the hand, threatning to quench it in the water if they did

not

not grant his requeſt; but after hee had obtained it hee was not left unpuniſhed for his offence, but for the impiety that hee had forethought to commit. And from thence it became a common proverbe mentioned in *Suidas*: I am a *Perſian*, borne of *Perſian* parents, what a ſtrange *Perſian*? yea Sir, for us to pollute fire, it is ſharper then cruel death. But all this which may bee ſaid of fire, and by the meanes thereof, hath not yet been revealed, nor knowne by men: Is there any thing more admirable then Gunpowder, ſo eaſy to make, and conſiſting of ſo few ingredients; and ſo common Sulphur, Saltpeter and coale? which ſeeme to have been myſtically deſigned by the Ægyptians, by the three Celeſtial powers, whence they alledge Thunder, Lightning, Tempeſts, to be conducted and governed, *Jupiter*, *Veſta*, and *Vulcan*. By *Vulcan*, Sulphur; by *Jupiter*, Saltpeter, full of aire and winde, as *Raymund Lullius* puts it, who well knew it, and its nature, and its, effects if he would have diſcovered them; and by *Veſta* Coale; as well for the Terreſtreity that is in it, as for that it is incorruptible, being able to keepe it many thouſands of yeares within the ground, without alteration or ſpoiling, which was the cauſe that they made a place and ſtage for it, in the foundation of the Temple of *Diana* at *Epheſus*: Saltpeter is appropriated to the Aire; becauſe it is as of a meane diſpoſition of nature, betwixt Sea water, and the Fire, or Sulphur, whereof it participates, for that it is ſo inflamable, and ſaltiſh, on the other ſide, reſolving it ſelfe into moiſture, and water, as the Salts do; from whence it hath bitterneſſe and acuity; and as the incloſed and retained aire, within the cloud, doth breake and lighten by the impetuoſity of Thunder, the ſame doth Saltpeter: But this will come to better purpoſe hereafter in Salts. Moreover hee that can make powder compoſed of certaine proportions of Sulphur and Saltpeter, and in ſtead of Coale, with the Terreſtrial ſcurf of Antimony, which muſt be ſeparated by frequent and reiterated ablutions of lukewarme water; may come to an artificiall fire, not to bee diſdained; of a powder, that will give a ſmall report; 'tis true that it is not ſo impetuous and full of force, as the common. In regard of the invention of Gunpowder, the relations of *China* do cary, that by their ancient Chronicles it is found out, that they have had the uſe of it more then 1500 yeares; as alſo of printing. *Roger Bacon*, the famous 1500 years.

English Philosopher, who wrote above 300 yeares agoe, in his booke of the admirable power of Nature and Art, sets downe, that with a certaine composition imitating lightning and thunder, *Gideon* was wont to feare his Enemies with. And yet that it is not formally as it is written in the 7 of *Judges*, yet is it said nevertheless more then sixeore yeares before the divulgation of Gun-powder; see his word: furthermore there may bee made perpetuall lights and bathes, burning without end, for we have knowne many things that are not burned, but purified; but besides these, there are other stupendious things of Nature and Art; for sounds may be made in the aire, like thunders, and of greater horror then such as are made by nature. And a little matter adapted to the quantity of a thumb, makes a horrible sound, and shewes a vehement coruscation; and this may bee done many wayes, by which every City and Army may bee destroyed; after the manner of *Gideons* Artifice, who with broken pitchers and lamps, fire breaking out with ineffable fragor, destroyed the *Midianitish* Army, with only 300 men. These may be Granadoes and fire pots. And to be short, nothing could better agree on all points to Gun-powder; but these good men foreseeing the ruine that such things might bring, made too great conscience to reveale it. To the purpose of perpetuall fires, by meanes of most long durance, *Hermolaus Barbarus* in his notes upon *Pliny*, relates that in his time there was an old Sepulchre opened in the Territory of *Padoua*, and therein found a little Coffer, where there was a Lampe yet burning, although that according to the inscription it must have beene more then
500 300 yeares since it was lighted. So that by this reckoning, it should not bee altogether impossible to make fires, that will not be put out; for wee see the same in many sorts of that which men call Greek, whereof *Aristotle* as it is reported heretofore composed a Treatise, which could not bee quenched with water, chiefly Sea water, by reason of the fatty and unctuous Salt mingled therewith, but they grow worser, and waxe more fiery. But what hurt were there to stay thereon a little, since likewise it is a question of Fire: Of Acornes steeped in wine, afterward dryed and put in a mill so long till the liquor come forth, which afterwards accompanied with other oyles besmeared upon quicke chalc, Pumice stone, spectacle glasse, and Alum calci-

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ned together with Soap, and other the like things, that hold their adustible impurities in the bottome of a vessel, whilest that the olle by distillation mounts cleare, neat, and purified, and lesse inflamable; but this requireth a sufficient good fire: for the matches corresponding thereto, make them of cotten yearne beimeared within the Lee: then bath them in the oile, or liquor of Tartar, Saltpetring them over *Alum plumed*, intermingled with *pitch, rozin finely bruised and beaten*, or of *Colophon*. These fires of so long duration would seeme to us a thing fabulous, if wee were not ascertained by authentique Authors of that so famous a Lampe hung in a certaine Temple of *Venus*, where there burned without ceasing the Stone called *Asbestus*, which being once set on fire, never goes out. But some will say that that is also a fable; I will leave others to decide it, and I will tell you what befell mee, seeking nothing lesse then that, to meet with a substance, conducted thereunto, by gradnall artifices of fire: which being bound fast within a Viall of glasse and sealed with *Hermes* his Seale, that no aire could any way enter in, might be kept 1000 yeares (after the manner of speech) in the bottome of the Sea: and opening it at the termination of so long a season, or when you shall please, you shall therein finde a suddaine fire, (which when it sents the aire) will light matches. We reade in the second booke of the *Maccabees*, chap. 1. vers. 20. that at the transmigration of *Babylon*, the *Levites* having hid their sacred fire in the bottome of a well or pit, 70 yeares, after they found there a thicke water and whitish, who assoone as ever the Sunbeames gave thereon, tooke fire.

These two Deities aforesaid, *Pallas* and *Vesta*, one and the other, chaste Virgins, as is also Fire; represent unto us the two fires of the Sensible world; that is to say, *Pallas*, the Celestiall; and *Vesta*, the Elementary here below, the which notwithstanding it bee more grosse and materiall, then that above, tends nevertheless alwayes upward, as if it endeavoured to unmingle it selfe from a corruptible substance, where it remaineth fixed, to returne free and exempt from all these hinderances to its first Original from whence it came, as an imprisoned soule,

There is in them fiery vigor and celestiall Origin,
In seeds as much as our harmelesse bodies stay them,
And our terrene joints hold them, and our dying members.

The other on the contrary, though more subtill and essentiall rusheth out here below toward the earth, as if these two aspired incessantly to encounter each other, and to face each other, in the fashion of two Pyramides; whereof that above should have its basis planted in the *Zodiack*, where the Sunne perfects his annuall course through the 12 Signs: from the point of which *Pyramis*, comes to cast here below all that which is here procreated, and hath being, according to the Astologers of Ægypt; that there is nothing produced in the earth, and in the water, which was not first sowed in heaven, which is there, as a labourer to cultivate it, and by his heate, impregned here below, with the efficacy of his influences, conducts the whole to its compleat perfection and maturity, which *Aristotle* also confirmes in his bookes of Beginning and Ending. But the fire here below on the contrary at the basis of his *Pyramis*, fastned to the earth, making one of six faces of the Cube, whereof the *Pythagoreans* give him the forme and figure, because of its forme, and invariable stability; and from the point of this *Pyramis* the subtill vapours mount upwards, which serve as nourishment to the Sun, and to all the rest of the Celestiall bodies, according as *Plutarchus* writeth after others. Men attribute (saith hee) inextinguished fire unto *Vesta*, peradventure for that the power of fire that is in the world, takes it nourishment from thence, and that from thence the Sunne is maintained and consisteth. This is that also, that *Hermes* would inferre in his Table of *Emeraudes*: That which is below, is as that which is above, and contrarywise, to perpetrate miracles of one thing. And *Rabbi Joseph* the sonne of *Carnitol* in his ports of Justice, the foundation of all the inferior ædifices is placed above, and their heap or top here below as a Tree inverted. So that a man is but as a spirituall tree planted in the Paradise of delights, which is the earth of the living, by the roots of his haires; following that which is written in the *Canticles* 7. *The haire of thy head like purple, the King is bound in the Galleries.*

These two fires then, the high and the low, who do know themselves, and so one another, have beene no lesse unknowne to the Poets, for *Homer* in the 18 of his Iliads, having placed *Vulcans* forge in the eighth starry heaven, where he is accompanied with his Artisans endowed with singular prudence, and who know

know two ſorts of workes, which were taught them by the immortall Gods, wherein they labour in his preſence; *Virgill* in his 8 of the Æneads hath ſuffered him to ſet his ſhop here below in the earth, in an Iſland called *Vuleanian.*

Vulcans houſe, and by name, Vulcans earth.

To ſhew that there is fire in the one, and the other Region, the Celeſtial, and Elementary; but diverſly: Men make moreover four ſorts of fire; that of the intelligible world, which is all light; the Celeſtiall participates of heate and light; the Elementary of light, heate, and ardour; And the infernall oppoſite to the intelligible, with ardor and burning without light; we ſee Lanthornes upon Mountaines that burne on the inſide, and other like called *Vulcans.* And it is a thing very admirable, as one of the *Rabbins* quoteth, that Sulphur & Pitch that are ſo ready and eaſy to take fire, and continue ſo little in their combuſtion being expoſed to the aire, reſtrained nevertheleſſe within the Earths intrails, it ſeemes they there renew themſelves, and multiply by their owne conſumption, although their heat and burning bee there much more violent without compariſon, then here above. According as wee may ſee in Mountaines that burn for ſo many continued ages, and hot Bathes. This ſeemes to emancipate from the common order of Nature by a ſecret diſpoſition of Divine providence, who will have them continue ſo; till the ſcurf and impurity of this inferiour world be exterminate, with this infected ſtinking and corruptible odor; and to baniſh it from hence and ſend it backe to hell for the puniſhment and torment of the damned; whereof it is written in *Pſal.* 11. 6. *Upon the wicked bee ſhall raine ſnares, fire and brimſtone, and an horrible tempeſt, this ſhall bee the portion of their Cup.* This fire there, which is blacke, obſcure, thicke, and dark, the more devouring and burning it is, reſembles that of ſome great coales of ſtone, which conceive a moſt ſtrong ignition, whereof it is ſpoken in the 20 of *Job* 26. *A fire ſhall devour them which it not kindled.* And more particularly in the 4 of *Baruch* 26. *Fire ſhall come upon them from the everlaſting to continue many dayes, and Devils ſhall a long time dwell there.*

There where the Celeſtial fire is all clear and ſhining as a lamp, whoſe flame ſhould bee nouriſhed with water of Life, mingled with a certaine compoſition of *Camphire, Salnitre,* and other in-

flamative matters. So that these combustible substances, whereof there are infinite varieties, may endure very long, but it is true that it will bee but a gentle and weak flame. And of the like, but more subtill without comparison, the Celestiall bodies are nourished and fed, that need but little nourishment, as approaching from spirituality. I cantell you, being at any other time brought, to make the fashion of a shining Sunne, in the darke, (it was a fire of a Lampe) so glittering, that a whole great Hall might bee therewith rather dazled, then lightened; *for this did more effect then two or three dozen of great Torches, and yet in 24 hours used no more oile then I gave it, with matches corresponding thereunto, which held no more then a nut shell, for this was a Lampe of Glasse, plunged or dipped within a Globe of Crystall as great as a head filled with vinegar, distilled three or foure times; for there is nothing more transparent, nor more splendent. Sea water is also good thereto, and much better then fresh water, how pure soever it may bee; It is the Salt mingled among that gives it this luminous brightnesse.*

P. 73. Lamp.

But to returne to our discourse, some have thought that sith the Starres receive nourishment, they should also vanish in certaine periods of time, and others come in their stead, which were no other thing then a separation of their clearnesse and light, with their Globe of substance more grosse and materiall, by which they come to dissipate themselves, and to vanish within the heaven; as vitall spirits within the aire: whilest they are absented from some animated body, and leave it void of life. So that by this meanes, their Globe from this time forward would remaine darke as a Lampe, whereby light, which before gave it light, should bee quenched for lacke of nourishment, or other accident. This light or luminous fire is in the Starres, as the bloud is in animals, or juice in vegetables, whereto *Homer* seemes willing to grant in the 5. of his Iliads, where he puts, that for as much as the Gods do not live by bread and wine, as mortalls, but by *Ambrosia* and *Nectar*, so they have no bloud, but in lieu thereof, a substance which they call ἰχὼρ which is as it were a subtill saltish waterishnesse: hindering corruption in animals, and all other composed Elements; but wee must here a little better cleare this, for the great affinity that the Sunne and Fire have together: Wee must then understand, that the Sunne

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arising by its attraction elevates the spirits of the earth, which are of two natures, (a moist vapour including, and a dry vapour included) are together exalted, (saith the Philosopher in the 5. of his Meteors) the one hot and moist, as is the Aire and Water, potentially; this which is properly called Vapour, the other hot and dry, of the nature and power of fire, called Exhalation. The first resolves into water, as raines, snowes, hailes, mists, fogges, and other such moist impressions as are formed of this vapour, in the middle Region of the Aire, for being grosse and heavy, they cannot mount higher, but afterwards being thickned, and congealed by the cold that resides there, they fall backe here below, more materiall then those which were not mounted from thence, and at last, all do resolve into water. The second, called Exhalation, is subdivided into three kindes; the first, more viscous, grosse, and heavy, is that whereof your fires are formed, which are called *Castor* and *Pollux*, otherwise *Saint Hermes*; the *foole fires*, and the like, which cannot mount higher then the low Region of the Aire: the second is a little lighter, more subtill, and depured, penetrating even to the middle Region, where thunders and lightnings are formed, the wandring starres, *barres* of fire, *obeurons*, and other such inflamations. P. 75. The third, is yet more dry and light, and more free from unctuosity, almost of the nature of that Quintessence, which we observe in *Aqua vitæ* soveraignly depured: therefore it may mount not onely to the highest Region of the Aire, and that of Fire contiguous; but escape yet whole and safe higher then the Heaven, with which, for its greatest subtilty and depuration which it hath gotten in this long way, it hath a great conformity: For being come to the Globe of the Sun, it is there perfected to concoct and to digest into a pure and cleare light; for the nourishment, as well of it selfe, as of other starres; the same that *Pliny* toucheth in the 8 and 9 chapters of his second booke: So that the Starres receive all their light and nourishment from the Sunne, after that it hath been there concocted and fitted, and not by the forme of reflexion, as from its rules, which would lessen themselves either in water, or in a looking Glasse; for all that which participates of fire, hath need of nourishment. This is done as in the Animall, where the most pure bloud, comes from the Liver to empty it selfe through the Arteries into the heart

heart which conducts it to its last perfection for the nourishment of Spirits. But this must be understood, if these Exhalations and vapours finde issue atwhart the pores and spongiosities of the Earth, to evaporate upwards. But if peradventure it meet with Tuffe, or Sand, or the like lets, and hindrances, which do contradict them, or let them, they stay there and wax thicke, for procreation of minerals: that is to say, a hot and a dry exhalation, in the nature of Brimstone, and a moist vapour in the nature of Quicksilver; not vulgar, but a substance yet spirituall and full of fume, from the assembling of which two, in a subtill vapour, they come to procreate in themselves afterwards by a long continuance of time, metals, and meane minerals, according to the purity or impurity of their coagulated substances; and the temperature, defect, or excesse of the heat that recocts them in the entrails of the earth. Without going from my intention of the foresaid exhalations, I thought fit to touch a little upon an experiment whereunto I arrived by my industry, which I thinke will not be disagreeable. Take good old Wine, and put therein a certaine quantity of Salnitre, and Camphire, in a Platter upon a fire pan, within a Closet well firmed, that aire cannot enter, and make it evaporate therein, and that there be no more covering then the thicknesse of the backe of a knife, to give it so much aire as it must have, to make it burne. This being done, shut well your little window, that nothing may vapour out after you have withdrawne the dish, or platter, from thence to 10. 20. or 30. yeares; provided that the aire do not enter, and that the winde blow not in; bringing in thither a lighted waxe candle, you shall see infinite little fires capring as lightnings in the great heats of Summer, which are not accompanied with thunders and lightnings, nor with stormes, windes, and raines, having nothing but an inflamation of Aire, by reason of Saltpeter, and Sulphur, which are elevated from the Earth.

Tuffe p. 76. a kind of white Sand, or soft and brittle Stone.

Before wee passe from our intention of vapours and exhalations, that no man doubts but do proceed from heat introduced within the earth by the continuall motion of the heaven round about, and of the Celestial bodies, whence light is accompanied with some heat that it darts thereinto: Let us come to the experiments next approaching to our sensible knowledge; wee

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ſee, that the fire leaves two ſorts of excrements, the one groſſers namely, Aſhes; remaining in the bottome of its aduſtion, that containeth Salt and Glaſſe; and the two fixed and ſolid Elements, Fire and Earth: The other more light, and ſubtill, which the fume carries upwards; that is, the Soote, wherein are contained the two volatill and liquid Elements, called by the *Chymiſts*, Mercury and Sulphur, and by the *Naturaliſts*, Vapour, and Exhalation. By *Mercury*, is deſigned Water, or Vapour, and by *Sulphur*, Oile, and Exhalation; Of Salt and of Earths therein, there are found a very ſmall quantity, yet ſufficient, thereby to perceive how the four Elements are found out in the reſolution of all the compoſed Elementaries: Take then the Soote of Chimney, but of that which ſhall mount higheſt in a very long Chimney pipe, and in the very top, where it muſt bee moſt ſubtill, thereof fill a great Cornue, or an Alembic two parts of three, then apply thereunto a great recipient, which you wrap about with linnen wet with freſh water. Give fire by ſmall quantities, the water and the oil will diſtill together, although the water ought in order to iſſue out firſt. After that, all theſe two liquors ſhall paſſe through the Recipient, and when nothing elſe ſhall ariſe, increaſe your fire with faggot ſticks well dryed, or other like, continuing it for 8 or 10 houres, ſo long that the earths which ſhall reſt in the bottome bee well calcined: but for that they are in ſmall quantity put to more Soote, and continue it as aforeſaid, untill you have earth enough which you ſhall take out of the Alembic, which you ſhall put into a little earthen pot, of *Parris*, not ſmoothed, or in a little hollow pot. The water and oile, which you ſhall have diſtilled may be eaſily ſeparated by a glaſſe fonnell, where the water will ſwimme above the oile: This done you ſhall rectify your water by *Balneum Mariæ*, by rediſtilling of it two or three times; for oile doth not mount by this degree of fire but by Sand; keepe them aſunder upon the earths, that ſhall be calcined within the ſaid pot or cruſet, put their water thereon a little warme ſtirring it with a ſpit, ſo long till the Salt which ſhall therein bee revealed by the fires action, do totally diſſolve it ſelfe into this Water; withdraw it by diſtillation, and the Salt ſhall bee left you in the bottome, of the nature of *Salarmoniac*, ſo that by preſſing it, it will elevate it ſelfe. But of this more plainely

hereafter in itſowne place, when we ſhall ſpeake of Salt. Of Earthes wee need not take much care, for wee muſt ſeeke for the beſt in the Aſhes, as alſo fixed Salt. So by the meanes of Water, extracted out of aſhes (we will here a little paſſe from Soote, a little better to declare the ſubject of Earthes.)

In this Element the more groſſe and materiall of all, which wee call Earth, we muſt conſider three ſubſtances; the Hebrewes alſo have better diſtinguiſhed them then we, by giving them 3 names, *Erebs*, *Adamah*, and *Jabaſſah*. *Erebs* is properly durt or mud, *Jabaſſah* ſand, and *Adamah* clay, waſh of the common earth with water, and powre it ſuddainly into another veſſell, with the ſlime that it hath gathered; reiterate it ſo long, that there remaine no more in the bottome but Sand, in the Scripture called *Arida*: *And his hands laid the foundation of the earth*, *Pſal.* 94. where he properly uſeth the word of laying a foundation, becauſe that Sand is the ſubſiſtence and retention of the earth, where it is mingled with ſlime by a certaine providence of nature to ſtrengthen it againſt the moiſture of water, as wee ſee in Morter, where wee adjoine ſand with chalke, for feare leſt it melt, and diſſolve into moiſture. It ſerves alſo, to give it counterpoiſe, for that Sand is very heavy, *A ſtone is heavy, and ſand burdenſome, or weighty*, *Prov.* 27. But the ſlime is lighter, wherein minerals, vegetables, animals, are procreated, as wee ſee by experience, by putting pure ſlime to the *Erthree*; for in leſſe then three weekes, you will finde therein ſmall ſtones, herbs, wormes, and ſnailes, and other little beaſts, producted therefrom. Of the nouriſhment remaining that theſe individuals ſhall bee, as that of Sand, deprived of all humidity; accordng to what wee ſee in Earths, which having beene too much cultivated, and ſowed, without bettering of them, are reduced from being fertill, as formerly they were, and become ſandy and ſterill; for Sand produceth nothing, as wee ſee in Deſerts and Sea coaſts: whence comes this proverbe, (*You plough the Sands*) for a vaine and unprofitable labour: for of the two qualities, whereof each Element participates, there is one that is more proper to it, and the other appropriated: Dryneſſe is the proper quality of the Earth, for that cold is more proper to Water: wherefore is it that the Earth, as aforeſaid, is called in Hebrew *Jabaſſah*, and in Greeke ξηρὰ dry land; *and God called the earth dry land*. Slime

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is more wateriſh; for of the groſſeneſs of the water, earth was made, ſaith *Hermes*; as wee may ſee in ſnow, in hail, in raine, or with water ſo condenſed, there is much ſlime mingled, of which (as aforeſaid) every thing here in the earth below is produced. Man himſelfe according to his body, was formed of this ſlime; and from thence it followeth that all the fertility of the earth comes from Water. *God created all the buddes of the earth before they grew, and all the herbes of the field before they brought forth ſeed; for the Lord God had not yet made it to raine upon the earth, but a miſt went up therefrom, that watered the whole face thereof.* Or as the *Chaldaick* Paraphraſt turneth it; *Onkelos*, inſtead of ſource and fountaine, vapour and clouds, which are engendred from the vapours that the Sunne elevates here below to the height in the middle Region of the Aire, from thence to water the earth. But neither the ſlime, nor the ſand, nor the clay on the other ſide, are not each by it ſelfe, nor reduced together, are this virgin and pure earth, that is ſhut up in the Center of all the compoſed Elements, that is to ſay, in the bottome of them, for that produceth nothing, becauſe it is incorruptible: and that which cannot corrupt, cannot produce any thing that ſhould be ſubject to corruption; as we ſee in Fire, Salt, and Sand, which are of the nature of Glaſſe, all ſubſtances not onely incorruptible for their reſpect, but which preſerves from corruption, that wherewith they are mingled; witneſſe herbs, fruits, fleſh, fiſh, and other the like, which being ſalted or buried in Sand are thereby kept the longer. And in *Mummies*, of thoſe that remaine choked and buried in the Sands paſſing the Deſerts, which are preſerved whole many ſuits of yeares, even as well, nay better then if they had been enbalmed. So that this earth is formed of two incorruptible ſubſtances, Salt, and Sand, by meanes of the water which is thereupon congealed; as wee ſee in this faire Cryſtalline Glaſſe, made of Salt, of glaſſe wort, amongſt which they mingle ſand to retaine it; otherwiſe, in the great ſharpneſſe of fire that it muſt indure, to worke therewith, it would all vaniſh into ſmoake; wee depure and refine it afterwards in cleare Cryſtalline, joining thereunto *perigort*, or *ſinople* made of Lead.

Their are ſome that carry their Sand with them, as *Foulgere*, *Charme*, or *Fouteau*, firebrakes, charme, or beech, and ſome others.

But this comes better to our discourse, of Gold and Glasse, and some others upon the 28. of *Iob*, where speaking of Sapience, hee saith, that nothing can compare with it, nor Gold it self, nor Glasse. This Earth then, so excellent, and incorruptible, is not this vile and grosse Element, that we trample on, and cultivate to draw there hence our nutriture and sustentation, but that whereof it is spoken in the 21. of the *Revel.* cl ar and transparent: *I saw a new Heavens and a new Earth, and the holy City was of pure Gold, like unto pure Glasse, and the streets thereof were of shining and resplendent Gold:* See how hee doth liken more then once Gold and Glasse, which is produced by the depurations of Fire: for that is the last action thereof, having therein no power but to refine and depure, as he doth Gold. Which the Sun produceth in long millions of years: To the imitation of that, the speculative understandings are forced by means of fire, to extract out of the corruption of these inferior elements, and their compounds and incorruptible substance, which was to them a modell and pattern of that, whereto the whole universe should at last bee reduced: from hence we here draw from Soot a representation and image of the works of nature, upon vapours and exhalations, whence Meteors are formed, and impressions from the middle Region of the Air, Water holding place of the watrish, and oil of the fiery, and inflamable, which oil is altogether impure, to bee adustible and unprofitable to the procreation of this Virgin Earth: called by some the Philosophers Stone, which so many ignorant avaricious men have sought for, but could not find because they sought it with blind eyes, darkened with a sordid desire of unlawfull gain: to make themselves on a sodain richer then another *Midas*, who at last got nought, but the ears of an Asse, and did not cherish it to praise and admire God in his admirable workes following that which is said in the 37. of *Iob*, consider the wondrous works of God, for we cannot doe a greater pleasure to a workman, then to mark attentively, to admire and ma[illegible] his works, nor a greater reproch then to scorn and slight them. And of such the Apostle in the 4. to the *Ephes.* speaketh thus: *They have their thoughts obscured with darknesse, being alienated from the life of God, because of the ignorance that is in them, in respect of the blindnesse of their hearts:* Take then this Oil so extracted

tracted from Soot, and repaſſe it three or four times upon Sand; for it is one of thoſe, that laſteth very long. And after the extraction of the Water and Oil, and the Calcination of the earths, that ſhall remain in the bottome of the veſſell, caſt your water thereon, and put the matter to putrifieten or twelve dayes in dung: then draw back the water by diſtillation calcining at the end thereof the Earths ſeven or eight houres by the fires flame. Put again the water upon the Earths, putrified, diſtilled, and calcined, reiterating as aboveſaid. For by means of water and fire, the Earths will be calcined, untill they have drunk up and retained all their water: or the greateſt part: which will be done at the ſix or ſeventh reiteration. This done, give it the fire of ſublimation, and it will elevate it ſelf a pure earth, clear and Cryſtalline faſtened in the Center. The water hath great proprieties and vertues, but this Earth hath yet more, whereof I will endeavour to ſpeak more at large. There may be alſo Salt extracted by the diſſolutions of its water and glaſſe, of the Earths that ſhall remain after the elevation of the ſaid Virgin Earth. For every private thing by its proper humidity doth perform nothing but vitrificatory fuſion, ſaith *Geber*. And there are here three: two volatiles, water, and oil, and the third fix'd and permanent, which is congealed, namely Salt: which beyond all other moiſtures expects the conflict of fire, ſaith the ſaid *Geber*. For there is nothing more moiſt, and more unctuous then Salt, nor that better endures fire: Alſo all metals are nought elſe but fuſible ſalts, whereunto they are eaſily reſolved: common Salt melteth alſo, after it hath been recalcined, and diſſolved, three or foure times, whereof wee will ſpeake more plainly in its place.

I have here a little extended my ſelf upon Soot, as upon a Subject, where rare ſecrets appear remarkable, & the ſame upon charcole, made of ſtone, and of that vitrification of ſky colour, that remains of Iron whereof wee ſee great heaps in furnaces and forges, and being ſo dry, yet there may be water, and oil drawn therefrom: wee will yet ſay the ſame concerning Soot: Fire burning wood, or other aduſtible matter, chaſeth away the watery humidity, therein contained, and feeds it ſelfe with oil, or aereall ſubſtance. The terreſtriall part, which are the aſhes, remaining in the bottom calcined, where the Salt reſides,

which thereby being separated by the washings, and dissolutions of the water, the remainder is nought but slime, which is drawn away by frequent ablutions, and the Sand remains at the last proper to be vitrified; observe in respect of one of the excrements of fire, which is not contented therewith, but by its impetuosity, and heat tending naturally upwards, carries on high with violence a part of the subtiliated substances. Let us adapt this to the *Coupelles*.

Coupelles. pag. 86. The little ashen pot, wherein goldsmiths melt and fine their metals.

Wee see that part of the lead, from thence goes away in smoak as in the fire, whence Soot is procreated, a part thereof is burned, namely its sulphurous part, and part grows tough within the *coupelles* almost in the manner of Glasse or varnish. Of the two first volatils, there is no account to be made thereof, for they goe and disperse themselves. But bray the *Coupelles* where this vitrification is as it were baked, wash them well with warm water, to depure them from their grosneſſe and uncleanneſſe, then put them into a descensory with a strong expression of a bellows fire with the Salt of *Tartar* and *Salnitre*, and there will fall down through a *Metalline*: which being *recoupled* with new lead you will find more fine, without comparison then at first, and ever from that time forward, more and more, by reiteration as aboveſaid. So that hee, that would take the patience to boil the lead on a regulated and continuall fire, that should not exceed its fusion, that is to say, that the lead should therein remain alwayes melted and no more, putting thereto a small portion of quicksilver or sublimate to keepe it from Calcination, and to reduce it to powder; at the end of a certain time, you shall find that *Lamwell* hath not spoken frivolously to say that the six grain is contained in power with lead, (that is to say) gold and silver, would multiply and increase themselves as the fruit upon a tree doth.

But to return to these oils of long durance, whereof he might make a large volume that would run through not all but a part: Let him draw from the Tartar of wine, of which the best comes from *Mompellier*, even that which adheres unto the Tun. One which is very important, Tartar is one of the subjects, where those who practise in the fire, do find so many *blowsto cast*. Take of this Tartar beaten into small powder and put it in a leaded earthen pot with clear fountain water

Coupia ruer. pag. 87.

water, upon a Trevet or furnace, making it boil easily and scum the villanies and filthinesse off with a feather: the silver *Crusts* that shall afterwards arise, gather them with a head of Glasse, where these grosse *moules destang*, of *mudd*, so long till they rise no more, renewing the water by measure when it comes to diminish. Turn it by Inclination, and put a part, that which rests in the bottom in the shape of Sand. Put again the Crusts in new water, make them boil gently as before, and gather together the Crusts that shall rise up more clear and lucent then the first, separating their dregs and impurities, if there be any presented, and reiterate this six or seven times, till your Crusts be clear and shining as silver or pearls. Dry them in the Sun, or before the fire upon a linnen, and put them in a cornue with an open breech, and a graduate fire reinforcing it by smalls: and through the beak of the Cornue, there will issue as a smal rivolet of milk, that will resolve into oil with the Recipient. Passe it once again, or twice upon Sand, or salt of Tartar: which is done by calcining of Tartar, within a pot of Earth of *Paris*, not leaded in a fire of reverberation, or in Charcoles: afterwards dissolve it, with hot water and filter, and congeal it, and there will remain white Salt which will resolve it self into a liquor called the oil of Tartar; *or after it is well calcined let it resolve* to it self in moisture. *This Liquor is of great efficacy to quench and root out all sorts of wildfires. But of the sands that remain in the bottom, without being unwilling to rise in Crusts: there will be extracted another more exquisite oil, and lesse adustible.*

Tartar may be governed after another fashion.

Wee insist therein in this respect, because it shews to have I know not what agreement with Soot: for as Soot is an excrement of fire, so are Tartar and lees, the fame of wine, that have great affinity with fire. Take then of Tartar in Powder within a leaded earthen vessell, and cast hot water there on stirring it strongly with a stick; and letting it rest a little, put out the water, with that which it hath gotten from the Tartar: which is after the form of slime within another dish: and put new luke-warm water upon the Tartar, reiterating as aforesaid so many times that the water may come forth neat & clear, which will be perfected at the fifth or sixth time. And in the bottom there will remain the foresaid sand, which being dryed dissolves

olves it self within the distilled vinegar, and not into common water. *Aqua vitæ* likewise dissolves in a little space, when the one and the other would take no more. Wash that which remaines, with common water, then dry it slowly, and having put it into a Cornue with a sufficient good expression of fire graduating it by small pieces, there will be extracted an odoriferous oil, as of *apic.* one of *Raimond Lullius* his secrets: which is one of his principall keyes, and entries into Metallick dissolutions. Take the foresaid evacuations, and elevate the Crusts as aforesaid. There are too many things to speak of Tartar, and that which wee have now set down is not vulgar, but the rarest of our experiments; Of vinegar, after that the clear shall bee distilled, and that the white fumes shall begin to appear, which is his adustible oilynesse, put the dregs that shall remain (for you must have a great quantity) in a cellar or other fresh place, and in five or six dayes there will be procreated small Crystalline little stones; separate them from their residences, by ablutions of common water, and dry them; and you shall draw thereout an oil of no small importance, so great certainly and admirable are the substances, which the art of Fire extracts from Wine.

The most part of the oils that wee have touched on, heretofore, being adustible, are by consequent of a strong and troublesome odour, as smelling the burnt, when they burn, you must therefore set them in the Sun certain dayes, that is to say, to dry them in the Sun, and in the Air, to take away from them this fiery smell: for recompence we will here treat of some rare ones and of good agreeable odour. And in the first that of Been, which prefumers use, hath neither colour, odour, nor savour: and therefore it is susceptible of all those which you shall apply thereunto. Being repassed upon Sand to take away the fatnesse, it would bee of long durance, and without an ill sent, but it is too dear. As for oils of Olive, rapes or long turneps, *chenevy*, sesamum, but is rare in these quarters: and other the like which are drawn by the press, by means of the heat of fire: what cepasses soever there may bee, yet they never desist to be of a good odour, but so much lesse, according as they shall bee depured and by the same means of longer durance: Oils of Sage, Thyme, Pepper and other

other the like, drawn by an instrument proper thereunto, such artifices, are so divulged even unto Chamber maids, that I should bee ashamed to speak of: That of Benzoine is more rare, and lesse known, and more laborious to make. Take Benzoin throughly beaten to grosse powder, and put it into a Cornue with fine *Aqua vitæ*, which swimmeth thereover three or four fingers, and leave them so for two or three daies upon a moderate fire of ashes, that the *Aqua vitæ* may not distill, removing them every houre; this done, accommodate the *Cornue* upon the furnace with an earthen vessell full of Sand. Distill the *Aqua vitæ*, with a gentle fire, afterwards increasing it by degrees, there will appear infinite little *aiguilles* and filaments, such as in the dissolutions of lead and quicksilver. The which sheweth sufficiently that Benzoin participates thereof: Is whitens Copper, quickens Gold, and put in decoction of *garne*, doth admirable effects, as also Tartar, which containeth much quicksilver. When then these veins or little *aiguilles* shall shew themselves, continue this degree of fire, and let them play within the Cornue a certain space, so long that all vanish away. In the interim have in a readinesse a little stick which may enter within the neck of the *Cornue* for these *aiguilles* will come thither to bring again as in an *mouelle*, and if you take them not away speedily the vessell will break when this Gumme or Mouelle shall bee all past, with a certain form of butter, which will cast it self afterwards within the Recipient, the oil will begin to distill fair and clear, of an hyacinth colour, and fragrant odour: after which reinforcing the fire, there will issue out another more thick and dark, which you must receive apart. This Gumme or white marrow, which you shall have drawn out of the neck of the Cornue, wash it with the *Aqua vitæ* which you distilled therefrom, in the beginning, which shall extract therefrom a tincture or Citrine colour, as Saffron, and shall leave the Gumme very white, and of a most agreeable smell, fis to make *Pater Nosters* of sents, of such a colour as you will please to give it: withdraw your *Aqua vitæ* by a bath, and in the bottome there will remain a yellow Tincture of a good sent likewise, which hath great proprieties and vertues. The black oil is, a soveraign balm against all hurts; and of the remaining earths a Salt of great efficacy. Thus you have of Benzoin five or six substances, a white Gomme, with its yel-

Liquum vitæ.

low Tincture, the two oils and Salt.

Aqua vitæ which is its principall manifestation, and without which nothing would bee done therein, there is also Storax, Calamint, Ladanum, Myrrh, and the like Gums, out of which oil is extracted by the means of the carriage of *Aqua vitæ*, and therein you must proceed as in Benzoin: But there are not so many things to mingle together: Out of Myrrh there is likewise extracted a liquor, very proper to take away all spots and marks remaining of scabs, or pox and other like accidents. Take hard Egs, and cleave them in the middle, take away the yellow, then fill the hollows with grains of Myrrh, and cover them again with the other half: Leave them three or four dayes in the clear and in the air, where the Sun comes not: and they will resolve themselves into a liquor like unto hony, or thick dew, frankincense likewise doth the same.

Out of Sulphure also there may bee drawn an oleastible oil by opening it, with *Aqua vitæ*, and also by other wayes. For Sulphur hath in it two substances, the one inflammative, the other not, but aluminous and vitriolique: whence proceeds this liquor which is called oil of Sulphur: which hath yet greater properties and vertues then the oil of vitriol, which is more caustick and burning: as well against evill inward affections, as in Cankers and ulcers of the mouth, tooth ach, cankers, and other the like, where it works more moderately.

Take then first a match of Cotten yarn of the bigneſſe of your little finger and two els long, which you shall besmear with molten wax and with Turpentine, *as to* make waxe Lights.

Take on the other side a pot of *Paris* earth leaded, wherein you shall put a bed of sulphur enough grossely beaten, and thereupon lay a pound of your foresaid matches, untill the pot be full, on the top whereof, you shall leave a little end of your Match to light it: (the musket match is very good also). Put your pot under a chimney and hang thereupon an Alembic Cap, whose mouth should relate to that of the pot. But you must first be smear and coat over the clay to the thicknesse of a thumb: you must not join it just to the pot, but that there may be an inch opening betwixt them. Light the Match, and make the Sulphur burn, which will cast from it a fault white fume, which will adhere within the Cap and from thence it will resolve into a liquor

liquor of peach color, that will fall into the Recipient, when you have to such an end, applyed it to the beak of the Cap. But this will do better in soft weather with south winds and *Leval*, and not in dry weather.

We have long insisted on these oils, as well for that they are produced for the most part out of the action of fire, of which there is here a question as for that nothing is nearer of kin to fire, then fatty oils, unctuosities, pitch rosin, and black Turpentines, Gums, and other like Inflammative substances, that are the true food, and nourishment thereof: And for that we are so far embarked therein, there will be no hurt, herein one train to prosecute something of the Artifices which are commonly called Grecian fires, whereof there are many sorts, that cannot bee quenched with water.

The foundation of them are Sulphur and Bitumen, black pitch, and rosin, Turpentine, Colophone, Sarcocoll, oils of Lin. petroll, and Laurell, Salt-Peter, Camphere, Tallow, Greafe and other unctuosities fadi to conosire flames. Of these Greek fires *Plutarch* speaketh in his Treatise of not lending upon usury: & more lately by *Zonaras*, in his 3. Tome in the life of *Constantine* the *Pogonat* where it is said, that in the year of our Lord 678. the *Saracens* being come to besige *Constantinople*, an Ingenier by name *Callinicus* brought an Artifice of certain fire, by means whereof the *Saracens* Fleet was defeated: But Gunpowder, and the artifices that may bee made thereby, hath stubbered them all; whence consisteth the most parts of our artificiall fires, pots, and fire pikes, circles, granadoes, faumigas, petards, fuses, and infinite other the like, which we pretend not hereto specifie in particular.

Take then a pound of Salt-Peter, 8. ounces of Sulphur, 6. ounces of Gunpowder, incorporate them together for Granadoes, and fire-pots, which make great noise in the breaking. But to tye fire to wood, and other inflammative matters, mingle a pound of pitch, rosin, a quartern of black pitch, 3. ounces of Colophon, and 5. of Sulphur, bruise the Gums, and cast into the melted Sulphurs, when it is cold beat them again, and moisten them with oil of Bayes, or linnen. There is another composition much more violent, but more dangerous.

Melt a pound of Sulphur within a leaded earthen pot, and put therein by little and little, but discreetly, a quartern of powder

grosse grained, with as much salt Peter, stirring them often with a rod of Iron. Take them off the fire and let them dry. This mingled with the aforesaid Artifices wil work wondrous effects. Some mingle also a little beaten glasse, which coming to be warmed, rewarms consequently the matter, when it comes to flame: whose heat makes it stronger, and of longer durance. Camphere serves to make it burn in the water, as likewise all other greases do, and above all oil of brimstone, drawn by a bath, then which there is nothing more subtible or inflameable. But it would bee too tedious to penetrate into the ruins of mankind, of which there would bee no end, if a man should unne through them all.

Therefore let us return to our left purpose, of two fires. That above, designed by *Pallas* and *Minerva*, and that below by *Vesta*. Which although they be so far distant, yet fail not to have such an affinity together, that they easily transmute one into the other: for the Sun beams are illightned by fire, by reason of a violl filled with water, as *Plutarch* relate in the life of *Numa*. Where from a burning looking glasse, of which I remember that I saw one so puissant, in the States of *Orleans*, that in lesse then nothing, and yet in the moneth of *Ianuary*, it set a fire the staffe of a torch, and the fire contrariwise by many conveyances and contrivings from the top to the bottom, and through the sides in many circular revolutions, as in those of a Labyrinth, and in furnaces which they call a Tower, its heat comes to be so moderated, that it passeth into a naturall heat, vivifying, and nourishing in stead of burning, baking or consuming. And with such a fire I can say that there were hatched at *Rome*, at one time more then 100. or 120. Chickens, the Egs being therein couved and setled as under a Hen.

The *Persians* and *Vestalls* fire at *Rome* reverenced as well by the one, as by the other, as very holy, was very carefully entertained. Touching the *Persians*, *Strabo* in his 15. Book writeth that the *Magi* had a custome to conserve it under ashes, before which they went every day to make their prayers and devotions, which is not without some mystery. The ashes denoting the sensible world and the body of man which it represents: being nothing else but ashes: and the fire therein inclosed and covered, the sparkle of life, wherewith it is animated and vivi-

fied

sod. These ashes furthermore, must be of some gummy trees, to make it of longer durance: namely, of *Juniper*, wherein I here-tofore have kept living coals, more than a year, heaping up bed upon bed within the ashes, being all lock't fast within a little barrell that no air may enter; and this is that which is meant in the 120. *Psalm.* 4. *ver.* with *Juniper* coals, according to the Hebrew, in place of unconsortable. With these burning coals the *Persians* came to light the luminaries of their Temples when they came to be extinguished. But the Vestals in case their fire should extinguish, as it sometimes happened, it was not lawfull for them to light it again, but must draw it from the Sun beams: And did not only attend that it should quench of it selfe, or by some casuall accident, but they renewed it yearly, the first day of *March* from that of heaven, as *Ovidius* observes *tertio Fastorum.* Coals kept in Juniper for the space of a year.

Adde that new fire was made in the secret house
and the renewed fire took force.

Which *Macrobius* also toucheth in his second of *Saturnals*, 12. chap. The first day of *March* the Vestals lighted a new fire on the Altar of the Goddesse, that by the renewing of the year, they should renew in themselves their care of keeping it from going out. Saint *Augustin* in his third Book of *the City of God*, 18 ch. In what reputation (saith he) this sacred fire was at *Rome*, men may know by this, that when the City was a fire, the grand Pontifex *Metellus*, for fear that this strange fire should not mingle with the other, put himselfe in danger to be consumed by the flames, to make it retire. So that there is nothing more conformable to the tenth of *Leviticus*, That if these poor blind people, which took the Symbols and Mysteries of Religion but superficially, and from the bark, as do also the Jewes, from whom they borrowed all their important Traditions, had known that which was covered and prefigured thereunder, what accompt is there to believe that they made thereof? Some do alledge that this sacred fire of the Vestals, was illuminated by means of *fusil*, bruising two pieces of wood one against another, or in piercing them with a borriera as *Festus* would have it, and *Simplicius* upon the third Book *of Heaven*, according to *Aristotle*. *Plinie* in the 36. Book, 4. chap. Men rub two woods one against another, from whence fire is forced, which is received in by a bait made of

dryed leaves and put in powder, or in the match of the touch-wood of a tree. But there is nothing, which doth better conduce thereunto, then Ivy beaten or bruised with Laurell; the same is of late more practised by the Savages of the West Indies, as *Gonzalo d'Ovideda* in his natural History of those quarters, *lib. 6. cap. 5.* binding (saith he) two dry sticks hard one against another, and putting betwixt their juncture the point of a rod well rounded, which they rub thick and thin betwixt the hands, so long till the fire by rubbing, and the rarefaction of the air that follows them may lighten them. Of this new relightning, to shew us, that we must renew and harbourie again to a better and more praisable life, not farre different from the Ceremonies of the Christian Church, when on the Eves of Easter, and Whitsuntide, at the Benediction of Springs and Fountains, they make a new great wax Taper, wherewith all the other luminaries are set on fire.

Touching *Moses* fire, it was first sent from Heaven, and lasted to the construction of *Salomons* Temple, which was again renewed from Heaven, and maintained to King *Manasses* his time, when the Jewes were carryed captives into *Babylon*, which the Levites kept in the bottome of a Well, where it was found again at their return 70 years after, in the form of a ghuish and white water, as hath been said heretofore. *Pausanias* to the *Corinthians*, sets down, that in the dayes of *Antigonus* son of *Demetrius*, there appeared a fountain of warm water neer to the City of *Methana*, but from the beginning it appeared not in water, but in great flames of Fire which were resolved into hot and salt water. Saint *Ambrose* yet discoursing upon this water of the Levites, in the third of his offices, sets down, that this doth sufficiently demonstrate, that this was a perpetual fire which could not be taken from another place, to shew that they must not acknowledge any other God, or other religion, and ceremonies then those that were established by the inspiration of the holy Spirit designed by fire, for we may see what the children of *Aaron*, *Nadab* and *Abihu*, found in the 10 of *Leviticus*, being willing to take upon them to offer strange fire unto God. Then all false doctrine, idolatry, heresie, and impiety, may be called strange fire, that devours the soul as a feaver doth the body, with the life that maintains it; there where this true fire sent from Heaven, is that of the holy Spirit, which

which salteth our hearts and consciences, that is to say, preserves them from corruption, according whereunto the Prophet *Jeremie* spake in his 20. chapter when he had received it. Then it was made *as a burning fire in my heart, and shut up in my bones, and I was weary in forbearing and could not stay.* That the Holy Spirit should not be only light, but very fire, *Esay* doth manifest chap. 10.17. *And the light of Israel shall be for a fire, and his holy one for a flame.* For even so as the burnings, which are a potentiall fire, composed of igneal and burning salts, work not upon a dead part, insensible, and deprived of Natures heat; so the holy Spirit doth not exercise its actions upon cold languishing hearts, that make no account of its ticklings, and invitations, but shew themselves contumacious and refractary; just so as the heat of the Sun, and of the fire, but more and more hardens earth, and clay, in stead of softning it, and melts it as they do wax, butter, and grease. For the acts of Actives are in the disposition of the Patient, where we see fire does divers effects in disagreable subjects, but not wholly contrary, and directly opposite, as when it blacks a coal, and white chalk where its vertue is imprinted, but all to the contrary; for fire by custome is extinguished by water, it is it, that in this respect inflames and renewes that which was imprinted and hidden in the chalk: whence a fair meditation is presented; that as fire is the symboll of life, water (that is its contrary) and extinguisheth it, must be of consequence the symboll of death; water naturally tending downwards, and fire upwards, wherein consisteth life.

Strabo to this purpose in his 15. Book, speaking of the *Brachmans*, sets down, that which we call death, to be renewing of life, and that this temporall is but a conception as it were, and a *carriage* which comes about the end of its term, to bring forth to death, to passe from thence to eternall life. Which *Seneca* imitates in the 103 Epistle, The day that we fear so much, as the last of our life, is a renascence of an eternall day; let us then cheerfully leave behind that which serves for nothing but a tedious charge. Why do we so much turn our backs, as if we had not been before this first frail body, in which we remain included and hid? we struggle and temporize therein, to the best of our power, and not without cause, for we have been forced out by a endeavour of our mother in bearing us; and we weep and lament when

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we arrive to this, which we think to be the last day, but to complaine, cry, and weep, are they not markes and tokens of one that is to be borne? And a little more Christian-like, although a little before, I will lay down this body where I have found it, and clothed it, and will render my self above to the immortall Gods, although I am not without them at this present, but whilest I am detained here within this grievous masse of earth, in the low abode of mortality, my sensuality will fight and combat against this other better and longer life. Now as we have been for nine or ten months, shut up within our mothers belly, not to prepare therein for it selfe, but at last, to come to this place, whither we ought to be sent, when we should be perfectly accomplished and made fit to breath, and remain openly out of this closet, where we were formed. In like manner during the space that we have run through from our infancy to old age, we dye to go whither another originall attends us, and a new state of things. All this doth in nothing derogate from the Traditions of our Church, who celebrated for the nativity of Martyrs the day of their death and martyrdom.

To conclude then, that which was heretofore said of fire, and of the four worlds; that of the Intelligible is all luminous, of the Celestiall, shining, and hot, by reason of its motion; of the Elementary here below, shining, hot, and burning; and of Hell nothing but burning. So these three proprieties of fire, to light, to warm, and to burn, though the effects be divers and strange, and the operations almost infinite, only of the elementary to begin with that which is nearest to our senses. *Rabbi Elchana* greatly honoured amongst the Hebrewes, sets forth, that out of the 10. fingers of the hand, being addressed and conducted, by the understanding, may proceed more different sorts of works then there are stars in Heaven; the most part whereof come from the action of fire, on which almost all labouring instruments do depend. Fire principally served the first men, who had nothing but it for all working instruments. In regard of its motion, we may sufficiently see, that there is nothing more glistring and moving then the fire, which is the very cause of all motion. Take away heat, there will be no motion, saith the Chymicall Philosopher *Alphidius*, and this motion is accompanied with depuration, for fire will have none but pure things, according to

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Raymond Lullius. For it is not only the pure ſubſtance of all others, but it purgeth, mundifieth, and cleanſeth all that, upon which it can have Action, of that which therein may be corruptible. *The Lord will waſh away the filth of the children of Iſrael, by the ſpirit of burning, Eſay.* 4. wherefore the Greeks call it ἀγνισμὸς, Purging. So that the Καθαρμὸς or Κάθαρσις purifying, was not made but by fire, as the ſolemn annuall feaſt of Candlemaſſe witneſſeth. And in all the Eaſtern Churches, when they would ſay the Evangel they burn great Tapers, as we do upon the day of Purification, and that for token of joy and rejoicing, whereof fire is a ſymbole; and according to that, we make two fires upon the feaſt of Saint *John Baptiſt*, conformable to that, in the firſt of *Luk.* 14. *Many ſhall rejoyce at his birth*; and fires of joy, in ſome happy ſucceſſes of victories, at the birth of Kings children, and the like occaſions of alacrity.

We have alledged heretofore, out of the 31. of *Numbers* 23 that which is ſaid of fire and water, the two purifying Elements, whereby in our baptiſms we are accuſtomed to put a little piece of wax light or match, which they make the Creature to hold when they hold it over the font, the Church being thereby regulated by the pillar of fire which garded the Iſraelites, and the cloud (baptiſmall water) by day, whereunto ſutes that of Saint *John*, in the 3. of *Matthew*, That in reſpect of himſelfe he baptized with *Water* unto repentance, but he that commeth after, ſhall baptize you with the *Holy Ghoſt*, and with *Fire*, to the remiſſion of ſinnes, for fire is a mark of the Holy Spirit, by which grace is conferred, and deſcended upon the Apoſtles on the day of Pentecoſt, in the form of fiery tongues, *Act.* 2. 3. The Stoicks, although too ſuperſtitious therein, made great account of this Element, which they ſaid, was I know not what living thing, the moſt wiſe Fabricator of the whole univerſe, and of all that which is contained therein, to which purpoſe, as I alledged before out of the 7. of *Wiſdome* 24. that Wiſdome the Artiſt of all things taught me, that it is more moving then motion, for ſhe paſſeth through all things by her pureneſſe. Wherein two properties of fire are attributed to Wiſdome, Motion, and Purity: And in ſumme eſteemed it to be a God, according to which Saint *Auguſtine* in his 8. Book of the City of God, 5. chapter ſets down *Zoroaſter* according to his high elevated contemplations al-

ledging upon *Exodus* this passage of the 7. of *Daniel* 9. The Throne of the ancient of dayes, was flames of fire, and a River of fire running lightly issued from his face, his vestment white as snow; saith, that within this shining river of fire, were washed the vestments of the souls that mounted on high, and repurged themselves there from the old scum of the Serpent without consuming it selfe, which did but clear it self from the old filth that it had there gathered. And this is very properly said because we see by experience, that greases are not cleansed, but by other grease, which carries one the other, as doth Soap and Lees, which consists all of grosse and unctuous salts; for if those were not, they would not bite upon unctuosity and fatnesse; witnesse simple water, which doth nothing, by reason of the contrarieties of their natures, which do not suffer them to be able to joine and unite. And where there is no mixtion, there is also no alteration, because that which doth not enter, doth not change (saith Galen) So that Salts being in the nature of Fires, have from them their proprieties and effects, that is to say, to purifie and cleanse all ordures and uncleannesse. For as Salt (the same *Zohar* pursues it) hinders putrefaction, to which every corruptible thing is subject; so the Fire of Gods love, and of Gods knowledge, which is illightned in the soul, repurging it from all corporall coinquinations, causeth, that after it hath been duly purged and cleansed, it remaines for ever in its purity, for as much as fire devours and consumes the filthy scumme thereunto fastned, cloathing it selfe with a new and pure fire, which it could not otherwise do. For if it were not so assisted with this pure fire, the Cherubin which is committed to the keeping of the Gate of the City of *Dieties*, with a fiery sword, to forbid the approach to the tree of Life, would not permit it to enter therein; from whence the curiosity of tasting of the knowledg of good and evill excluded our forefathers, and us with them hereditarily.

Hitherto *Zohar*, then which nothing could seem more conformable, nor which carryed it selfe better to our subject. *Every meat shall be salted with Fire, and every Sacrifice with Salt.* For to salt, in this regard, to cleanse, and purifie, are but one thing, as also to salt, and to burn, because of their consemblable effects. *Burne my reines and my heart*; where burning, is put for repurging and cleansing, according to the Hebrew, and the Chaldee; and in the 13 of *Zachary* 9. *I will burn them, as silver is burned.* To which

which suites also that which the Apostle writ in the 1 *Cor.* 3. 12. *If any man build upon this foundation, gold, silver, pretious stones, or wood, hay, stubble; Every mans work shall be made manifest, for the day shall declare it, because it shall be revealed by fire, and the fire shall try every mans work of what sort it is. If any mans work abide, which he hath built thereupon, he shall receive a reward. If any mans work shall be burnt, he shall suffer losse, but he himself shall be saved, yet so, as by fire.* Saint *Augustine*, citing this place throughout the whole scope of his works interpreteth it in the 21. of the *City of God*, 26. chap. for the vanities which men have too narrowly embraced in this age, which we shall not enjoy in another, but they must be abolished and defaced by the expurgation of fire; for that which he had not without provoking love, he shall not lose without burning grief. And at length shall be saved as by fire, because nothing shall be able to remove it from this foundation upon which it shall be built. S. *Ambrose* to the same purpose, in his third Sermon upon the 118. *Psal.* As good gold, even the very Church when it is burnt, receives not detriment, but its lustre and resplendency encrease more and more. The *Persians* esteemed that when they voluntarily burned themselves, the soul remained thereby repurged from all iniquities & misdoings, which consumed by the flames as touching the body, which had power to move the Indian *Calanus* and some others to come from thence, (for God would not that we should advance our dayes by one moment) who, at the time they receive him, he washeth us, and cleanseth us from all preceding faults. Whereby some abusing themselves thereby, attended to receive it as slowly as they could, and others baptized themselves for those which were already deceased. In *Aethiopia* one who had conspired against the proper person of their *Negus*, or Emperour, by baptizing himself thereupon, before he was imprisoned, remained quit.

So the properties of fire, are in the first place to shine and lighten, and that it, by it, common to the Sunne, but it is thereby much surmounted. And afterwards to warm, digest and bake, which this luminary doth also primitively, as we may see in that the Earth produceth, but for that the naturall heat doth not bring them wholly for our use, to the last and perfect degree of maturity, fire for the most part supplyes its wants, and defaults; for the regard of the concocting of what we eat, for we

hardly thereby make our profit being raw, there where it is baked in the fire, it becomes of more facil digestion, and lesse corruptible, as having lesse of crudities; afterwards the fire separates strange things, and not alike, and after, having taken away the corrupting superfluities, namely the waterish humidity, which it driveth out, and the oily unctuosity, which it burns and consumes with the terrestrieties that remain, at last it doth gather together in a new composure, the pure homogenealities; which composure, then consisteth of soul, body, and spirit, from now forwards inseparable, and incorruptible, which relates to the three worlds, the soul to the intelligible, the spirit to the celestiall, and the body to the elementary; but this is not a reasonable soul, or sensitive, nor a vitall spirit, such as is in animals; but substances equipollent unto them: which may be seen in glass, which is an image of the Philosophicall Stone. Whereupon *Raymond Lullius* enquiring of the confection of the said Stone, and how men may attain thereunto, made answer, hee that knoweth to make glasse, because their manner of proceeding are alike; and such ought that pretious substance to be, which *Hermolaus Barbarus* in his Annotations upon *Plinie*, and *Appian*, in his disquisition of antiquities, alledgeth to have been found in an old Sepulchre, in the Territory of *Padua*, not above a hundred years since, having this Distique with two others,

For he shut in with great labour, the digested Elements
under this small vessel, greatest Olybius.

The Roman *Morienes* to *Calid* King of *Ægypt* on his Treatise of Metallick transmutation. Whosoever shall know well how to neatify, and whiten the soul, and make it mount on high, and can well preserve its body, and take therefrom all obscurity and blacknesse, with the evill smell, she may then replace it in its body and in the hour of their rejunction great marvels will appear: yet *Rhases* in his Epistle. So every soul doth reconjoin to its first body: which in any other manner cannot be reunited to another, and from thence forwards shall never separate; for then the body shall be glorified, and reduced to incorruption, and to a subtilty and brightnesse unspeakable. So that it will penetrate all solid things what soever they be; because its nature shall be such, as of a Spirit: that which he borrowed out of *Hermes*, it shall penetrate every subtill thing. An admirable thing, that these

Chymicall Philosophers under the vaile and curtain of this Art, treating wholly about things so materiall as are metals; and that which depends thereon, with their transmutations by fire, have comprized the most high secrets of Intelligibles and even of the resurrection, whereunto it seems this would seem to strike, wherein bodyes shall be glorified and reduced as into a spirituall Nature, against which no spirituall obstacle can contradict, nor hinder its actions; from this the Apostle in the 15. of the 1. to the *Corinthians* doth not much vary, *It is sown a naturall body, it is raised a spirituall body. There is a naturall body, and there is a spirituall body: howbeit, that was not first which is spirituall, but that which is naturall, and afterwards that which is spirituall.* I know moreover, an Artifice whereunto I have obtained in divers subjects, that burning an herb, the salt extracted from these ashes and sowed in the earth, alike herb will grow therefrom. But this burning must be made in a very close vessel, wherein we shall say more hereafter about Salt, and yet we will yet bring further another of our experiments which ought not bee disregarded. Of three liquors swimming one above another without either mingling or confounding together, what mingling soever they be, that they may not return into their residence and separated: to represent the four Elements in a little vessel of glass, or a little black enammill grossly beaten will hold place of earth in the bottom, water will do thus, Take calcined Tartar, or gravelled ashes, which is almost the very same thing, and let them go to the moist air taking the dissolution that shall be made thereof, the clearest that you can, and mingle therewith a little blew stone, to give it the colour of Sea water. Note here a maxim, and let this be said by the by, for those that exercise themselves in the Spagirique, that in one of these resolutions into moisture, which are made by themselves, all salts and alums, do depure and sobilliate, more then 12, or 15. dissolutions made with vinegar and other like dissolvants.

Every thing that dissolveth is selfe, is of the nature of Salt and Alum, as *Gober* saith, For air, take fine *aqua vitæ* which you shall turn into a Celestiall blew, with a little turnsol; and for fire, the oil of Been, but for that it is more rare, take of Turpentine oil, which is made thus, Distill common Turpentine in *Balneo Mariæ*, there will mount up together both water and oil, so white

and transparent, the one as the other: but the oil will swim above the water; separate them by a glasse funnell, and dye this oil, into a fire colour, with *Orthanet* and with Saffern. The three liquors will never mingle, what ever trouble you use to them; but will separate themselves distinctly, into lesse then nothing, by swimming one above another: Of the Turpentine, that remains in the Alembique, you shall extract it by Sand, in a *Cornue* with a stronger fire, then by the bath, a thick red oil, which is most excellent balm: water and oil extracted by the bath are very serviceable also, in many accidents of Medicine and Chirurgery; only the white oil will make scars quickly fall away without pain, or evill impression. But if with the water of the said Turpentine, you dissolve salt of lead, you shall have yet a more Soveraign balm. But we must a little better clear this; for sith we treat here of fire, and of its effects, what hinders but that we may extend our selves at length upon many things which our long labour and experience have acquired? This oil of lead, was one of *Raymond Lullius*, his great secrets: & of many other excellent personages, who have as it were made conscience to remember it: for this hath been to them an entry of more admirable works. Some, as *Riply*, & others, have taken the *minium* of lead, but it is too easie, & of an uneasie resolution, as also ceruse & calcined lead. For my part I have found litharge, which is nothing else but lead, for a pound of litharge, you shall extract 14. or 15. ounces of lead: put them into powder, and poure thereon distilled boiling vinegar, stirring it strongly with a lasse; and sodainly the vinegar will charge it self, with the dissolution of litharge: Evacuate the clear, and reiterate with new vinegar, so long till all the litharge be dissolved: Evaporate the vinegar, which shall be unfavory as the water, until the salt shall remain congealed in the bottom. Take thereof a good quantity, and put thereof within your *Cornue*, as much as it will hold half full: and put it on the furnace with an open breech: in the beginning with an easie fire chasing away that which therein may appear a remainder of strange humidity: And when the white fumes shall begin to appear apply thereunto a Recipient big enough, and lute it well in the Jointures: after reinforcing your fire by little and little untill it become a very great one, and the *Cornue* buried in the ashes, you shal fire issue as a little continued torrent after the fashion of a

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fleet of oil, but white as milk, and could as ice, which will come within the Recipient to resolve into an oil of the colour of an *Hyacinth*, and odoriferous, as that of *Aspic*. Continue the fire till there comes no more out of the *Cornue*, and leave it there to settle, all the night long. So now this secret oil, whereof that which *Raimond Lullius* never more expressly said was towards the end of his short Epistle, in these very terms. Out of black lead is extracted the Philosophers oil, of a golden color, or as it were: and know that there is nothing in the world more secret then it. That which remains in the *Cornue*, put burning charcoale upon it, and that will take fire as the match of a fusee: whence you may draw a fair secret: for as long as it feels not the air, it will not flame, and it may dissolve againe with vinegar, to doe as before. But salt of lead dissolved in water, and yet better then Turpentine, oil will resolve to a greater quantity of oil, and thereof may see more ample marvailes. Take this oil, which *Raimond Lullius* calleth his wine, and put it into a small Alembic of glasse, in *Balneo Mariæ*, and distill therein *aqua vitæ*, which will come in vains even as that of wine. Draw all out so long till the drops and teares come to appear in the Chap, which is a signe that there is no more flegm: which being cut in the bottome, there will remain a pretious oil that dissolves gold and is admirable against wounds, and great accidents, from within, for it holds the same place with potable gold: Lead having great affinity with gold, as *Geber* saith, with which it agrees in Surdity, in weight, and in that it cannot rust: And *George Ripley* the most learned *English* Philosopher, in his book of the 12. portes.

There is extracted oil of golden colour,
Or like it, out of our subtill red lead:
When Raimond said, when he was old,
Was much more pretious then gold.
For when through age he was neer death,
He thereof made, his potable Gold,
Which revived him, as may be seen.
This is that oil and vegetable Menstruum, &c.

In regard of the burning water therein extracted, more inflamable then the most fine powder of a harquebuze, it dissolves silver into subtill Crystalline flakes, which melt at the fire of a lampe

lampe, as eassly as butter, and are fix as silver in the same proofs of fire: further see that which the said *Ripley* sets down in his marrow of *Alchymie*: The body being prepared, put upon this water to the thickness of your thumb which will straight boile, bone chalks of the body, without other external fire, by dissolving the body, and by elevating it, in the shape of lice, with the drying of the said water: and so let it bee reiterated, by removing that which was elevated. But to abbridge (for this *Aqua vite* is in very small quantity and very uneasy to make) if you passe two parties of water of the the departures, that dissolves the silver upon one party of the salt of lead, this will do the same effect for the transmutation of matals, but not within a mans body, where it must not in any case bee applyed, except after great sweetning, that is to say, a *demi sextier* of the dissolution of strong water, to make evaporate three or four pails of water, running down within by a filter to the measure that elevates the strong water with the spirits and malignity of this fire against Nature. Think not that I would stay my self here so precisely, nor restrain to the Text of Saint *Mark*, nor upon that, which dependeth upon the religion in this regard, although our principall aim tends thitherward, that wee would not enlarge by the same means to the works and progresse of nature, whose principall key is *Alchymie*, to mount from thence to the *Architype* the Creator by means of the *Cabalie*. But we would not likewise here so reveal occasions to abuse this divine Art, to the ill turnings of perverse ignorants, who to gain a piece of silver would make no difficulty to deceive the world one way or other, as wee could do in revealing unto the means of blanching copper, to the likenesse of silver, with Iscicles accompanied with a Metalline of Orpiment, the which, as yellow gilded as it is, and its red elevations as rubies, being notwithstanding bruised in a copper morter, and sublimed upon burned brasse, passeth within the head of the *Cornue*, white as silver. But if it be well governed, with the foresaid Isicles would make indeed great alterations upon the Copper which men may wel misuse, wherefore we will forbear to speak thereof any further. We may too well say, that the preparation of this body, that *Ripley* intends silver, is to calcine and reduce it into salt, which is done after this manner. But if in the dissolving there be *aqua fortis*, it sufficeth to calcine

cine it. Take then silver plates of the bignesse and thicknesse of a shall and put them in a Cruset, or a little pot of *Para* earth, not leaded, bed upon bed, with prepared Salt, that is to say, dissolved in common water, afterwards filtred, congealed, and decrepited, and leave it 10. or 12. houres with burning coale, (it would be better in an oven of reverberation) draw it from the fire and cast it yet all hot into an earthen vessell, leaded, full of water, salt will dissolve it self therein, and that of the silver which shall be calcined will goe to the bottome: Let them reside well, and separate them warily, by inclination; after put again the plates to bee recalcined with new salt, and reiterated as before, evaporate the water, or the salt if it be dissolved, and that which remains shall be as good as new, to the third or fourth reiteration, all your plates will find themselves reduced into chalk: which you shall easily dissolve in distilled vinegar, for silver, lead, and iron, are not of hard resolution, nor also Copper to take it in *Kobe* of *azur*. The much more, and Gold more then all the rest, for that its calcination, is very uneasie. Which *Geber* knew very well: the compleat calcination of Sol, is most difficult: He renders the causes thereof. But it would be too long, to dilate upon all these things; wee will content our selves, to trace some shadows of that which our perquisition and labour hath enabled us to acquire, by the space of 50. years, of one side, and another, and proved more then once, not to speake unadvisedly: All which secrets are revealed as is said, by the Fire. And not by mervails, since it analogically discovers the spirituall: *Thou hast tried me with fire, and in me, there is found no iniquity*; said the Prophet, *Psal.* 16. There where you see, how hee couples fire with iniquities, as if it were it, that revealed them as well as heed'd the impurities of metalls, where it doth the same operation, and effect, as salt doth, in corruptible things; for although metalls, bee the permanens substance of all others, by reason of their most strong composition which doth not permit them easily to cast away out of their radicall form any alteration which men may make them indure in powder, chalk, salt, water, oil, grasse, fluxes, and infinite others: which happeneth not to one of the other elementaries, Minerals, Vegetables, Animals, the which being once changed from their primitive form, they cannot againe reintegrate or be put together. By means whereof, to speak of fire without me-

tals, which are its true subject, it would be as to propose to an Artist furnished with necessaries and instruments, but had no studies proper to imploy them, so that would remain to him unprofitable. In metalls then there may be revealed and considered the fairest secrets of nature, by the help of fires action. Which if in some more particularly then in others, she hath shewed a will to recreate, yea to put in evidence her greater knowledge. It seems this was in stones and and metals, then which nothing could be presented more fair or agreeable to the sight, nor more profitable and necessary, at least in regard of Iron without which mans life would irksomely passe away, shes receiving so many commodities thereby. But pretious stones beyond the simple contentment and pleasure of the eye, have nothing wherewith men may know to draw out profit or succours in any one of our businesses. And if they be once deprived of their naturall shining form, they never return thereto again, as metals doe, so puissant and indissoluble is the assembling of their elementarie parties, and their mixtion one with another. Wherefore wee must not marvail if so many good spirits have travelled all their time to meditate upon this subject, and their divers transmutations, having been there unto drawn rather out of those fair considerations which they found therein for their spirits contentation, then for any sordid and greedy desire of gain, which hath made the ignorant so obstinate, who have so cried down this divine Art, sister germane to the *Cabalè*: for that which the *Cabalè* is divine and intelligible things, into the profound secrets whereof, shee penetrates, *Alchymie* is in naturall and elementary, which shee reveals unto us. *Gebor* saith some man cannot know the composition of a thing, that is ignorant of its destruction, which destruction is perfected by the separations caused by fire.

Nature then taketh great pains, care, and pleasure, to labour in metalls, and puts in them a very great length of Time, to bring them to the last degree of perfection, which settles in Gold, the most perfect and incorruptible substance of all others, and the homogeneall and equall in all his parties: whence it is taken for distributive justice, for mingle a party of Gold with 3. or 4. hundreds of silver, or Copper, leaving them melted together to soak never so little within a little Cruset, every portion how

how ſmall ſoever it may be, of ſilver or copper, will ſuck up its equall part and portion of gold. It is moreover ſo exactly depured, that it cannot be altered or corrupted by any thing, that is either in the earth, water, air, or fire, nor by any corroſive or poyſon that you can apply thereunto. It is not corrupted by clay, nor burnt with any burning thing: nor mortified or devoured, by any green colouring, or dividing water, there is nothing in it ſuperfluous or defective. There are (ſaith *Hermes*) ſeven Metallick bodies, of which the moſt worthy and principall is gold, attributed unto the Sun: from whence it hath its name, for the ſame that the Sun is to the ſtars, gold is toward the elementary bodies, what thing ſoever burning it can bee, cannot burne it, the earth cannot corrupt it, nor the water deſtroy nor alter, becauſe its complexion is tempered in heat, moiſture, coldneſſe and drineſſe, and there is nothing in it ſuperfluous or deficient. By reaſon whereof, I finde that thoſe are farre wide of their accompt, which to keep themſelves from poyſoning, would ſerve themſelves with veſſells of gold to eat and drink in; for gold reſpects no more poiſons nor venomes, then it would doe of capon broth: So do ſilver, pewter, copper, lead & iron, which would therewith change immediately. Even as a fearful man, and of ſmall reſolution, who at the encounter of a Serpent or other venemous beaſt, would grow ſuddainly pale, and come to change colour: The care, curioſity, and aſſiduous travell of infinite, rare, and meditating ſpirits, by the ſpace of 4 or 5000 years, have found in metals ſecrets without number, and yet knew not to do ſo well, but that they have left much more to enquire into, and to ſearch after: although there be but ſeven in all, comprehending therein running quick-ſilver.

Wherein it is wonderfull, that Nature ſo copious and abundant in all her procreations, which are divers, is pleaſed in this reſpect with ſo ſmall a number. Metals then, being ſuch whoſe regiment depends on fire, which is one of the proper viſible ſymboles to repreſent the moſt hidden ſecrets, and myſteries of Divinity, inviſible, and imperceptible to our ſenſes.

The Prophets alſo, were willing to ſerve themſelves for the moſt part of their parables, and ſimilitudes, enigmaes, allegories and figures; where they have covered and hid that which they would not ſo openly declare, for they have very ſeldome expreſſed themſelves, as did *Eſay* in his 5 Chapter,

where he interprets that the vision of the Lord of Hosts, whereof he there brought a parable, was the people of *Israel*, and the men of *Judah* his delectable plant. And in another passage many waters, are many nations. Moreover *Ezekiel*, 23. having spoken of the two sisters *Aholah* and *Aholibah*, he set downe that this was *Samaria* and that *Jerusalem*. God by the mouth of *Moses*, in the 28. of *Leviticus*, and in the 28. of *Deuteronomy*, threatned the Israelites, that if they come to misknow him, and do not keep well his commandements, that he would make the heaven over their head brasse, and the earth under them iron, which are the two most terrible metals, and most hard and rebellious to melt and to handle, opposing them to the durity of this people, as it is there said, *I will bruise the pride of your hardnesse, and will make heaven over your heads as iron, and the earth brasse, your labour shall consume emptie, your earth shall not bring forth her seed, nor the tree yield any fruit.* For metals produce nothing, but are barren; the Poets of their side have used many sorts of Metaphores, and figures, as in the 6. of the *Aeneid* an iron voice, for a strong and resounding voice, and *Hesiod* calleth the infernall dog *Cerberus*, χαλκεόφωνον, a voice of brasse, because it is the most sounding metall; *His voice shall sounde as trumpet*, *Jerom*. and *Origen* upon the 25. of *Exod.* Brasse is taken for a strong and thundering voice, because of its resounding. Although I should speake with the tongue of Angels, and have not charity in me, I am as sounding brasse, and as a tinkling cymball. *Pindarus* hath appropriated to Heaven the Epithet, ὁ χαλκοῦς ἀστὴρ, Heaven of brasse, as the Lord of the *Pythians*, because of the firme solidity of the firmament, at the word imprecation. *Homer* doth the same in the 3. of his *Odyss.* calleth it πολύχαλκος, most brasse, as *Euripides* and *Anacreon*, make the Sunne a fired iron, for the Greek Poets ordinarily doe put fire and brasse one for another, the same doth *Homer* in many places, as in the 4. of the *Iliads*, where *Apollo* encouraging *Troy*, remonstrates unto them, that the Greeks have not impenetrable bodies, of stone, or of iron, that they should be able to resist blowes of cutting brasse, without hurting them. These are manners of speech, which are not very strange amongst the Prophets, who have the rest figured but the most part of their visions, under which some mysterie is shadowed, which if men would take altogether into, attending to the history without allegorizing

gorizing thereupon, they would find themselves farre from their reckoning, as the Martyr *Pamphilus* said well in the defence of *Origen*, speaking of those who to shunne allegories were constrained to stumble at gross impertinencies. They think it of this sort, said he, for that they would not admit of allegories in the holy writ, by reason whereof, assubjecting themselves to the literall sense, they imagine and invent to themselves fine fables, and fictions. And indeed how could a man take according to the letter that of the 33. of *Deut.* speaking of *Aser*; *Thy shoes shall be iron and brasse*, for he would not say that *Aser* was shod with iron and brasse, but he would understand thereby his force and power, denoted as well by the two metals, as by the shoe; I *will extend my shoe against Idumea, strangers are my subjects*. These are all allegories and figures, as also in the 60. of *Esay*, *For brass I bring thee gold, and silver in stead of Iron, brasse for wood, and iron for stones*. Marke well how the Prophet observes the relations opposing brasse to gold, and iron to silver; and againe, brasse to wood, and iron to stones; for as gold excelleth silver, and trees stones, so is the same in the metallique order, brasse is more pretious then iron. But all tends to denote that the heavenly mysticall *Jerusalem*, which is the Church triumphant, so much more excellent then the Jewish Synagogue, which was but a figure thereof. And certainely hee that would looke more narrowly thereinto, the Prophets never spake any thing improperly, even to the least trade or mechanick arts; for in their ravishments they saw things in their reall being, within the *Zopheres* or supercelestiall Sunne, which is a clear shining looking-glasse, a living source of all Idea's, as Idea's are of formes. This is furthermore well to be observed, for the regard of metals, which they associate commonly, iron and copper for their affinity, will iron make a covenant with iron from the North? and brasse for iron speedily changed into copper, by meanes of vitriol, by putting them bed upon bed in a detcendory with a strong fire of bellowes, so long till the iron grow liquid and melt into copper, having first moistned them with a little vineger, wherein there should be dissolved salnitre, or salt peter, sal alcali, and salt of tartar, well ground. Otherwise put of vitriol in powder, and distill the water in a cornue, that which shall remaine calcined in the bottome, impaste it with its water, and therein quench the glowing gads of iron, or filings of iron, you shall find them

by little and little reduced into copper: Otherwise yet, dissolve vitriol in common water, evaporate the water, and calcine the congelation that shall rest in the bottome; dissolve that in the like water, and it will become green, evaporate a part thereof, and put the rest in a cave for a night, and you shall see greene flakes. Make them red in the fire, after dissolve them three or four times with distilled vinegar, drying them every time, and the flakes will become red, dissolve them againe in the same vinegar, and therein quench the gads or other iron work, as above said. In briefe, that by the means of vitriol, Iron is converted into copper, as we may see in penknifes steeped in inke made of copperas or vitriol.

These flakes here are an entry to a higher work, and of more things for Chirurgery and Medicine. But all these practises (you may say) are long and troublesome and rather chargeable then gainfull, and profitable. Also our intention here, is not to stretch to gaine, this booke is not to get bread, but to penetrate into the secrets of nature: from thence to mount and elevate his spirit to spirituall things, whereto sensible do serve as a staire or as *Jacobs* ladder; and there are no rarer considerations and observances, then in fire, and metallique transmutations: Copper on the other side, is changed into steele; if it bee true that some *Rabbines* quote, upon that passage lately alledged out of the 15. of *Jeremiah* 12. Iron and Brass, the Prophet (say they) calleth Iron mixed with Brasse, Steel, which sheweth (for we must disdain nothing of theirs) that Damaske Steel was composed of Iron and Copper, that is to say, of Iron halfe covered in Copper, and softned to restrengthen it the more by means of lead. Whereupon make what *Alnabali* sets downe in a Book of the nature of things.

Make a little long trench within a barre of iron, and cast therein to melted lead, then make it evaporate with a strong fire as of a coupelle. Put againe therein new lead four or five times, and the Iron will grow soft, which you may afterwards make hard againe quenching it in forge water, to make lancets, and other subtill cutting irons, yea that shall cut other iron, without splinters or gapping. And indeed we have found by experience, that to temper well a harnesse against the shot of harquebuse, we first sweeten it with oils and gums, with wax and the like

like incerative things; and after we harden them by frequent extinctions, in waters that make it fast againe. *John* the Grammarian expounding this place of *Hesiod*, they wrought in brasse, for iron was not yet knowne, was forced to relate the word χάλκος to the people *Chalybs* in *Scythia*, who (saith he) first found out the use of iron and steel: the Poet *Lucretius* in his 5. booke imitates *Hesiod* in this kinde,

Antient arms were hands and nails,
Stones and fragments of tree boughes,
And flames and fires, were first knowne,
Afterwards the force of Iron and Brasse,
But the use of Brasse, before Iron.

Steel furthermore is made of the most pure and subtiliate iron; for that it participates lesse of the earthinesse, then iron. The artifice of it, is sufficiently knowne, and is common in forges. But to come to that of *Damas*, you must first resweeten it of its too much bitter tartnesse, and after it is reduced into filings to make it red in a cruset, and quench it many times with oil of Olives, where there hath often times been quenched molten lead, suddenly covering the vessell, for fear lest the oil take flame. There are yet other secret observations, which our intention is not to reveal all; it is enough to have attained to the maxims.

Now for that there is such an affinity between iron, and copper, that they may easily be converted one into the other; the same may likewise be done with lead, and tinne, by means of Sal Armonaick, and of certaine incerative powders of Borax, Salt peter, salt of Tartar, Salalchali, and other the like, which are called Atincars. *Panthee* in his *Voarchadumie*, oil of glasse. Quicksilver also, is changed into lead or tinne, according as it is congealed to an imperceptible vapour, either of the one, or of the other, in this manner. Melt lead or tinne in a cruset, then let them a little cool, so long that they may be taken, but yet hot, or with a staffe of a torch, or the like, make a trench therein, wherein you shall put quicksilver which will be suddainly congealed, but bruiseable into powder. Reiterate that two or three times, and make it afterwards boil in the juice of *Mercuriale*, and will convert it selfe into metall according to the odour of that it was congealed; there is losse therein and that not a little: but

yet at least, we may thereby see a possibility of transmutations of metals: In this respect, furthermore of lead, and tinne, there presents a very fair consideration, very uneasie to comprehend, and doth merit, that the cause thereof should bee sought after. We see by experience, that these two metals, each apart, are very soft, and of a tender fusion, yet being mingled they grow hard, and become firm and solid, touching which see what *Averroes* sets downe in his Book of Vapours: That which doth consolide, and strengthen tinne, is lead, and reciprocally, lead tinne; for the glewish viscosity, which binds their parties, must consist of moisture and drynesse, this being done, there is no conglutination of tinne with tinne, therefore lead is mingled therewith, which is more moist, and with lead, tinne, which is more dry: so that those two mingled together, strengthen one another, better then being separated, and of their mingling, comes to procreate a glewing viscosity, which causeth in them a greater durity then they had, and binds them more firmly; just as sand, and chalke in the composition of Morter, which *Albertus* also confirmes in his fourth and fifth chapters of Minerals. But wee will put off all these metallique particularities, and their divers transmutations, to our Treatise of Gold and Glasse, upon the 28. of *Job*, where under gold we wil comprehend all that shal depend on metals: and under glasse, stones, as well naturall, as artificiall, and all vitrifications, and enamels. Here we will take but that which will conduce to our subject, which is to treat of things intelligible, by the sensible: after the imitation of the Prophets, and chiefly metals and fire, whose operation is better known in metals, then in the other composed elements. The Prophets then have set downe iron and brasse for a firme resistance. *My strength is not the strength of stones, nor is my flesh brasse, Job 6.* and in the 18. *Psal. Thou hast made my arms as a bow of brasse.* Furthermore in the 4. of *Micah, I will make thy horne iron, and will make thy hoofs brasse.*

As touching iron, for a hard and rigorous oppression, according as it is hard and inflexible of its nature, and which doth suppeditate almost all; I will rule them with a rod of iron in the 2. *Psalm.* and in the 4. of *Deut. I have brought thee out of the iron furnace of Egypt*; there where iron denotes servitude, wherein they were, for the oppression of their persons, and the furnace of

fire, watch it of their ſouls and conſciences conſtituted amidſt ſo many Idolatries and impieties, which muſt be unto them a ſervitude, more intolerable then all travails and afflictions; and the moſt cruell and pitileſſe uſages of their bodies, for as much as the ſoul excels it, for the zeal which they carry to their God: with the ſame locution the Eccleſiaſticke ſerved himſelf in his 28. ſpeaking of a wicked tongue; happy is he that can ſave himſelf from a wicked tongue, for the yoke thereof is as iron, and his band as the band of braſſe: But for affliction and anguiſh, all openly in the 105. *Pſal.* v. 18. *Iron pierced his ſoul*, ſpeaking of *Joſeph* a priſoner in *Egypt*, until his word came. To be ſhort, there is not a point of locution figurative, more frequent in the Prophets, then thoſe that are drawn from metals and from fire, which for the reaſon of its proprieties and effects, as it is one of the moſt commodious and neceſſary things of all others, according as it is ſaid before, for it bakes our viands, it warmes us, and doth revigour us againſt the colds; it clears and lightens in the darkneſs, in lieu of the ſuns brightneſſe, and other infinite uſages, and chiefly for the execution of arts and trades: Otherwiſe we may ſay that without iron, fire it ſelfe would as it were be almoſt unprofitable for this reſpect. And *Plato* doth not exempt one onely art from fire, but the pottery of clay, in the 3. of his *Lawes*, where he treats very excellently of the life of the firſt men; and although iron and copper had brought them commodities to civilize themſelves and to poliſh them to a more humane life. So that not without cauſe, theſe poor beaſtly Savages of the *Weſt Indies*, did wonder in their groſſe underſtanding, how people in theſe parts, ſo well adviſed and induſtrious, for a little piece of gold or ſilver, unprofitable to all uſes, ſhould offer them ſo liberally hatchets, ſithes, reaphooks, and other iron work, commodious for all uſages, and which they could ſo ſhorten that which they had with ſo great pain perfected but to the halfe with fire, which was to to them for all inſtruments and tools, with ſome baſe pointed flints. But we may here likewiſe alledge to the contrary the hurts and incommodities that iron bringeth, for of it, are forged all offenſive arms, wherewith men ſhorten their dayes by their reciprocall Maſſacres: for that, it is *Mars* his true Miniſter, and exterminator and ruine of mankinde, as *Jupiter* qualifies it in the 5. of the Iliads,

Mars, Mars, the plague and ruine of men, contaminated with murders, overthrower of wals.

Which he could not do, at the least very uneasily without the means and aid of fire. Also they give it the name of *Mars*. But let us here a little consider a pleasant allegory covered under the fiction of *Venus*, *Vulcan*, and *Mars*. *Venus* without doubt is mankiad, which is continued by venereall propagation of linage. Its lawfull spouse is *Vulcan*, which by conjugall love, brings him all or the greatest part of his necessary commodities, by reason of *Mars*, which is iron. But for that he is his adultererer, he also destroyes the greatest part of what shee procreates; and the husband maintains iron for a double use, good, and bad; for we must not measure the works of the Creator by their apparent incommodities or commodities. For God saw all that he had made, and they were very good; for this goes according as the Creatures apply it. Is there any thing more fair, more pleasant or more delectable to the sight, then a cleare shining flame? any thing that doth more rejoice then light? And on the other side, there is nothing more hurtfull, fuller of damage, nor more dangerous then fire, which burneth and consumeth all that comes neare it. A Satyre the first time he saw it, he rejoyced strangely to see it so fair, so clear, but thinking to approach nearer, to embrace, and to caresse it, when he perceived it so offended; with extreame griefe, hee was never after able to come near it. We may also say the same of iron, as *Plinie* cals it the best and the worst instrument of life; for therewith (saith he) we till the earth, graffe trees, prune vines, with other infinite commodities and usages, as chiefly to build houses for our covert and safety. But on the other side, we imploy it no lesse, if not more, in our mutuall assassinates and massacres to shorten our life; as if it were troublesome to continue so long. Yet it is so short without the inconveniencies that shorten it and make of iron the most pernicious minister and instrument of all others. To which purpose *Isiodorus* said very well,

From whence a long while agone earth was drawn
from thence now blood is shed,

Which proceeds rather from our malice and depravation, then from the fault of this inanimate insensible substance, which neither moves to good or to bad, but by our selves.

And

And yet, saith the same *Plinie*, it seems that nature was not willing wholly to excuse it, but to punish it onely, rendring it subject so to rust, more then any other of the brother hood, and principally by mans bloud, which it is so apt to spill.

The same natures benignity, exacting punishment from very iron by rust, from whence humane bloud revengeth it selfe; for being touched therewith it more speedily draweth rust therefrom. And indeed there is nothing which sooner rusteth iron then mans bloud. But this rust becaise we are purposely saine upon it, it is not altogether unprofitable, though most wholsome to many good effects, as well within as without the body, beyond that which it doth in tinctures. Wherefore it will do no hurt to touch some thing therein in this place, and therein to reveal that which experience hath manifested unto us to be most rare, and most important, but this is handled divers wayes. Take then filings of iron very clean, and besprinkle them with a little distilled vineger, leaving it so in a cave for two or three dayes or other fresh and moist place; and that will all convert into rust, which you shall bruise very subtilly in an iron or a stone morter. Put it in a little pot, and put thereon boiling distilled vineger, stirring it lustily with a staffe or rod of iron, and the vineger will charge it selfe with the dissolution of the rust: turne it by inclination, and put therein other vineger, reiterating that so long, that all the aluminosity and tincture of the iron be dissolved, and that nothing remaines but blacke and dead earths which you must cast away: cause the vineger to evaporate very sweetly, and there will remain a powder of Canneale colour, which the chymists call saffron of iron; which is made also by putting of small pieces of iron to calcine in Glasse makers Ovens for the space of three weeks or a month; and they will reduce themselves to a small and impalpable powder, as dough, red as blood, but it doth not dissolve it selfe in strong waters. There is neither Bole-armoniak, or *Terra sigillata*, which can compare to them, who know well to practise their proprieties and consemblable effects.

In regard of the former, take of the phlegme of *Aqua vitæ*, and do upon all the same just that which you did with the distilled vineger upon the rust, it will dissolve more then the halfe: withdraw your phlegm by a light distillation, and upon the gum that shall rest congealed, cast fine *Aqua vitæ*, stirring it strongly

with a baſton upon warme aſhes, but you muſt not warme it ſo much as the vineger and the phlegme, and when the *aqua vitæ* ſhall be well charged of its diſſolution, retire it by a ſlow diſtillation in *Balneo Mariæ*, in a limbeck; for it will ſerve you againe as before: and if that be very proper for the dyſenteries, and fluxes of the belly, with exulcerations and gangrens with ſmall ſhot; as alſo is the ſecond Crocum drawne by the phlegme, of very great efficacy: and the third yet of more, drawne by *Aqua vitæ*, which will remain in yellow powder the true eſſence of iron, which we have ſearched even to the Center. But in all diſſolutions take heed to leave them well in repoſe, and not to receive but the clear, pure, and neat, without any feces or reſidences; rather put them for an hour in a warm bath to clarifie them. The vineger that remaines, and the phlegm, you may filter, but not the *aqua vitæ*, becauſe of its unctuoſity: which makes it difficult to ſeparate it, from its reſidences; we muſt therefore attend till it be cleare.

Behold theſe three earths, and the three diſſolvants proceeding one and the other from the vegetable, that is to ſay, wine, the moſt excellent ſubſtance of all the vegetables, which the Philoſopher *Caliſthenes* called the blood of the earth. Now for the affinity that is betwixt iron and copper, we will here purſue in one traine ſome experiments proceeding from the ſaid copper. Take (to ſhorten as much as may be) of the ſtone of *Azur*, which is a minerall of copper, which will render you more then twelve ounces neat and liquid for a pound.

But here we ſhall be conſtrained to make a little digreſſion to ſerve for advertiſement. In metallick diſſolutions, (and let this be a maxim) we muſt rather take raw minerals, coming from the earth, and not the accompliſhed metals, and that for three reaſons. The firſt, for that excuſeth you of labour, and length of time, to calcine them, and make them diſſoluble. The ſecond, that in the diſſolution of the minerall you ſhall find more of the Talt, and ſhall extract it more eaſily, then in ſix of one of their chalx. And the third, for that the ſpirits of metall, are not yet at firſt ſo impriſoned in their corporall maſſe, as in the ſuperficies within this minerall and in much greater abondance: there when it hath paſſed the aſperity and rigour of the fire, to ſeparate the metal, moſt part of the ſpirits diſperſe themſelves and are not ſo drowned and barred faſt in the bottome of the body: whence

whence it is a difficulty to draw them; so that afterwards the oil is worse ease to extract from salt, in the dissolution of chalks, then of that which shall be drawn from the minerals. Take then of this *Azure* stone for the shorter, or if you have it not of *azurium* burned Brasse, which we make *cupellum* of brasse, in three parts of lead, (verdig rease is too gummy and unfit) or making meal of the filings of copper, even as we said heretofore of iron, putting thereunto a little *aqua fortis*, make it clear, which will be green, as an *Emerauld*, and purifie it, in and through all as you did iron: all the salt or gum remain in the bottome congealed, proper for hollow ulcers, and many other effects of chirurgery; you may yet governe this gum with phlegme and *aqua vitæ*, as you did iron. And of the first very gumme extracted by the vinegre, may thence draw an oil, as it was said of lead. In regard of the earths that remain of the dissolutions of the *aqua vitæ*, without any further dissolving of it, nor leaving any tincture thereto, nitre to disjoin them which is hard to do, nor to clarifie the *aqua vitæ*, but will remain impasted together as milk with dough, for they will be white, after you have dryed them well in the Sunne, or before a gentle fire. Put them upon a plate of iron, or of burned copper: and if they fume not, it is a signe they are all deprived of their spirits. Yet put them in a cornue, with a naked bottome among coals, and perfect the drying of them, then at last give a fire of calcination. Cast *aqua vitæ* thereon to dissolve that which you can; and evacuating the dissolution, perfect to dry the moisture which may thereof remain giving again fire of calcination in the end: and again putting *aqua vitæ* thereunto perfect the extraction of all the salt therein remaining, which will be perfected in the third or fourth reiteration. I have put you to an addresse of great effects, where I do not pretend to lead you by the hand any further, not to injure good and curious spirits, that by long labours and perquisitions have travelled to obtaine that which others had better cheap, and also to that which we reserve for our discourse of Gold and Glasse, where we will declare that which shall here be left imperfect, not having attained, but by the *end of the lip*: wherefore we will take but that which is necessary to clear what the Prophets have thereupon touched in their parables and similitudes. In the first place of the two perfect gold & silver, on which they have most insisted on the good part, for the imperfect tinne, copper, and iron, they have ordinarily applyed

to the worst part for vices and depravations, contumacies and duricies; and lead for vexations and molestations. Gold for true beliefe, faith, piety, and religion, and in sum, all that which concernes the honour and service of God; Silver, for good and charitable works of mercy, due in respect of our neighbour. So that these two metals represent the two tables of the Decalogue. And it would not be farre from the purpose to make a trimming of the Altar. The first of gold, containing four precepts, in four azure letters, which signifieth heaven, and the other of silver in green letters, signifying the earth. *Origen* in the 2. *Homil.* upon this text of the first of *Canticles* (*We will make thee borders of gold, with studs of silver,*) triumpheth to allegorize the shape of gold, this (saith he) holds the figure of the invisible and incorporeall nature, (and this for that it is of a substance so homogeneall and subtill, that nothing can extend it selfe more fine) and silver, represents the vertue of the *Verb*, following that which the Lord said in the 2. of *Hosea*, *I have given you gold and silver, and you have therewith made Idols to Baal.* But we make the Holy Scripture Idols of gold and silver, when we turne the sense thereof to some perverted interpretation: or that we would Pindarize it by elegances, as if vertue consisted on the vaine flowers of Rhetoricke, for in doing this we open our mouth, as if we would swallow and suck in heaven, whilst our tongue licketh the earth, like as if the Prophet should say, *I have given you sense and reason, whereby you ought to acknowledge me for your God, and reverence me; but you have turned them aside, and therewith have made Idols?* By sense are understood the internall cogitations which represents them; and by Reason, which is λογος the word, for it signifies the one and the other, as silver denotis, *Psal.* 12.6. *the words of the Lord are pure words, as silver proved in the fire, when they say, or hold, that silver tryed in the fire, is the tongue of the just, are not my words as fire?* But Cherubins are said to be gold, because they interpret them for the plenitude of divine Science. And the Tabernacle of the alliance is of Gold also, because it carries the type and image of the law of nature, where consisted the gold of science; so that Gold is referred to the conception and thought, and silver to the word, according to which the wise man alludeth in the 25. of the *Proverbs*, *As Golden apples with silver nets, so is he that speaks words in a season, &c.* Hitherto *Origen*. But will we hear what *Zohar* sets down, from whence *Origen* hath fished out the greatest part of his rare

and

and profound meditations and allegories, and to the purpose of those apples of gold, enchased within the nets of silver. The gold from above is the gold *sagur*, inclosed or folded up; that from below is more exposed to our senses, (nothing should better agree to the *Messibe* which is the true pure gold of *Evilhab*, mentioned *Gen.*2. hee which is reinclosed within silver,) namely his divinity, and reshut up with the humanity. *Zohar* pursues it; In the Tabernacle there were mingled gold, and silver, to assemble the divine mystery above in one subject, where soveraigne perfection was found. But the Cherubims were all of gold, shewing their Angelicall nature which doth not participate of any corporeity, without any silver or copper mingled therewith. Gold within silver expresseth mercy, by which the whole universe was built, (the world was built in mercy,) upon which Gods Throne is established, *His Royall seat shall be prepared in mercy.* But the rigour of judgement is designed by copper, which approacheth to the colour of bloud, without the effusion whereof, also there is no remission.

And therefore it was ordained, that *Moses* should erect a Serpent in the Wildernesse to heale those who were bitten by the vermine and cast their eyes upon it. Then gold, silver, and copper, are the three metals that go together, the *Chasmal*, or the *electrum* of *Ezechiel*. And there is a faire meditation upon the 3 colours, which are these, white, of silver, that represents water, is mercy, manifested by the particle *Jah*, assigned to the Father, which the Apostle calls *the father of mercies*, 1 *Cor.* 1.3. Copper that in redness imitates fire, is the rigour and the severity of justice, which the Ægyptians call *Din*, attributed to the Holy Spirit, against which if any blaspheme, hee shall neither be pardoned in this world here, nor in the other. The third, in the middle of two, is the citrinity of the gold, composed of white and red, as we may see in saffron, bloud, vermillion, and other the like, tempered with water, which is white, for from thence is procreated a golden yellow; for Citrinity, saith *Gebor*, is nothing else, but a determinate proportion of white and red. And this guilded citrinity is attributed to the Sonne, who participates of Mercy and Justice: in pursuance of that spoken in the 16 of *Ezek.* 11. because *mercy and wrath are with him.* But latten or copper, which in its exteriour hath some resemblance with gold, but within

within all impure and corrupt, denoting hypocrisie, which under a masque of pious zeale, and religion hatcheth its wicked desires, and detestable ambitions, impieties, erroneous opinions, lusts, animosities, revenges, and other unjust and perverse intentions. The whitenesse of the silver, on the one side, of which this letter participates, for it is but at 16 Carats being pallied by the rednesse of copper, that causeth it citrinity. But this rednesse is but cruelty, and malice, which corrupteth gentle sincerity. *If your sinnes were as red as scarlet, or vermilion, they shall bee as white as snow, Esay* 1.16.

In regard of lead, it is put for vexations and molestations, wherewith God doth visit us; by means whereof, hee bringeth us unto repentance; for as lead burneth, and exterminateth all the imperfections of metall, which *Botius* the *Arabian*, calleth water of Sulphur; so tribulation divesteth us here below, from many spots, which wee thereby have contracted, so that, St. *Ambrose* calleth it, Heavens Key, following that which is written, *Act.* 14.22. *Through many tentations we must enter into the Kingdom of Heaven.* The Apostle *Rom.* 5.3. and 4. &c. useth a very fine gradation, *Tribulation begetteth patience, patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy spirit, that is given unto us.* Fire denotes tribulation, whereupon the said Saint *Ambrose* upon the first psalm, Fire saith he, burneth waxe, which melts it self to bee purged, and wee are proved by fire, for God desiring to convert a sinner chastiseth him, and burneth him, to purge him: for fire is light to Beleevers, and punishment, to the incredulous. Said Saint *Jerome* very well upon *Ezechiel.* That fire illuminates Beleevers, and blinds Infidels, serving for nothing but smoak which makes them weep, and darknesse, as smoak which is noxious to the eyes. With which fume the house of *Israel* was all filled and darkened, Let the just then rejoyce, when they shall find themselves upon this *text* of the 50. *Psal.* 3. A fire shall burn in his sight, for they shall be thereby illuminated, and obstinate sinners burne by the same, having the two properties to illuminate, and burn: for that it illuminates, it must bee the holy Spirit, which is the true fire, that is kindled in our hearts, and not foolish and preverse opinions, vain and erroneous, which would quickly draw us to that which the Prophet *Esay* saith,

Prov. 10 26. Esa. 6.4.

Chap.

Chap. 50. 11. *Behold all yee that kindle a fire, and that compasse your selves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled, and you shall sleep in sorrow.* From thence saith *Origen*, it seems that sinners kindle themselves a fire, wherewith they must be crucified. *O Israel thou hast destroyed thy self, Hos.* 13. And in the 28. of *Ezek.* 18. *I will bring forth a fire, from the midst of thee, it shall devoure thee, and I will bring thee to ashes upon Earth.* The matter then which entertains it, are our iniquities, and our offences, *their iniquity shall burn as fire.* And in the 7. of *Eccles.* 17. *The vengeance of the ungodly is fire, and wormes*, which toucheth upon that in the 9. of St. *Mark.* 44. alledged out of the 66. of *Esaiah* 24. *Whose worm shall not dye, nor their fire bee quenched*: for the one and the other are endlesse, namely the fire that burns them, and the worm that gnawes their consciences in this world, and in the other, torments them for ever. There where on the contrary, if God set it on fire, wee may say with one of our ancient fathers, O happy flame, but not burning, illuminating, but not consuming: Thou dost transform whom thou dost touch, so that they, even merit to bee called Gods. Thou hast warmed thy Apostles, who forsaking all things but thee, have been made Gods children: Thou hast warmed the Martyrs, who have spilt their bloud: Thou hast warmed the Virgins, who by the fire of Divine Love, have quenched the heat of concupiscence. The Confessors likewise, that have separated themselves from the world, to join and to unite unto thee. So that every creature, by the beneficence of this fire, repurgeth it self, from its coinquinations, and ordures, and there is nothing exempted from its heat, if it would come to injoy the fellowship of God; for it is this fire, that kindleth in us by the illuminations of the holy Spirit, by means of our corporall tribulations, which brings us sooner to God, then any other thing, of which Lead is one of their symboles, working the same operations in metals, as afflictions do in us. There is so gallant a passage in the 6. of *Jer.* under the figure of a Coupelle, which I think, that there is not a Goldsmith, Refiner, or a Mettleman, which hath spoken more properly: *They are all corrupters*, speaking of the *Jewish* people, then *iron or copper. The bellows are burnt, the Lead is consumed in the fire, the Founder melteth in vain, for their wickednesses are not plucked away, Reprobate silver shall men call them, for the Lord hath rejected them.* Whereupon *Rab. Sol.* is a little

interveared for that hee doth not well understand the *Coupelles*, being willing to adjoin one of his own. The prophet speaketh here (saith hee,) of God as of a Goldsmith, who desirous to purge gold puts thereunto lead or tin, that the fire should not consume the gold: for after the lead is consumed, the fire hurts the gold by consuming it. Mark what it is to speak unadvisedly of things wee doe not understand, for so doing we suffer our selves to fall easily into grosse absurdities: There are are here two faults so apparent, that even apprentices would mock at them: the one to mixe Tin at the *Coupelle* or ashes in stead of lead: for it would not bee fit: also the Prophet takes heed therein. See what *Geber* sets down, in the Chap. of *Ashes*, Metalls that participate least of the substance of quick-silver, and more of Sulphur, separate themselves sooner and more easily from their mixtions. So that lead, because it hath more of the Sulphureall terrestreity, and lesse quick-silver, it is of more tender and light fusion, then any other: hardens lesse in the the coupple and separates soonest: therefore it is more proper to this examination, for that it carries away with lesse time and pains, the impuritie: of imperfect metals, mingled with gold and silver. Upon which there is no action, and by consequent b.ings lesse domage thereunto: there where because the substance of tin participates of much quick-silver, and of little sulphurous earthinesse, so that being more pure and subtil, the more profoundly it mingles it self, and adheres more strongly to gold and silver, from which it is separated more slowly and more unwillingly, with so much of their losse and falling off: the other error is to think, that when the lead in the *Coupelle* hath exterminated the imperfect metals, and it self is partly gone away in smoak, partly burned, and partly inglued, within the *Coupelle* as in vitrified litarge, fire cannot in any thing hurt gold, for being fire and pure, it would remain there a thousand years without the losse of one grain: to which nothing of things is wanting, it is even safe in burnings, and great fires; the matter remaining said *Pliny* well, speaking of gold in his 33. Book, chap. 3. as wee may see by experience. The prophet said then, and that so properly as nothing more, that even as when there are more impurities mingled with gold and silver, to repurge them we must put thereunto more lead at once. So the Jews iniquities were so great that it was needfull to visit them with more afflictions one

upon

upon another to make them know their offences and to forſake them: as Phyſitians who redouble oftentimes their purgations and medicaments in thoſe bodies, where the malady is contumacious and rebellious: for tribulations and adverſities, are in us as fire, and as lead, in impure metalls: As gold and ſilver are tryed by the fire, ſo the Lord tries our hearts, *Prov.* 2. and in the 2. of *Eccleſ.* 5. *What ſoever is brought upon thee, take patiently, for gold and ſilver, are tried by fire, and men by the furnace of tribulation, and anguiſh.* Saint *Gregorie* in his Paſtoralls upon this paſſage of the 11. of *Ezekiel*, who dilateth and inſiſteth hard upon this metaphor and ſimilitude. *The houſe of Iſrael is to me become droſſe, all they are braſſe and tin, and iron in the midſt of the furnace, and they are the droſſe of ſilver, and therefore ſaith the Lord, I will gather you in the midſt of Ieruſalem, as a maſſe of ſilver, braſſe, tin, and iron, and of lead, into the midſt of the furnace, to blow the fire upon them to melt them. So I will gather them in mine anger, and in my fury, yea I will gather them and blow upon them, in the fire of my wrath, and they ſhall be melted, in the midſt thereof. As ſilver is melted in the midſt of the furnace, ſo ſhall they be melted in the midſt thereof, and they ſhall know, that I the Lord have poured my fury upon them.* Saint *Gregory*, interprets this for the *Jews*, who in their ſtrong adverſities would not leave to go out of the way of their vices, and depravations, and would receive no correction but made themſelves worſe: *Malachy* 3. 3. uſeth the ſame form of ſpeech. *The Lord ſhall ſit to melt and purge ſilver, hee ſhall purifie the Sonnes of* Levi, *and purge them as gold, and ſilver, and they ſhall offer to the Lord an offering of righteouſneſſe.* See how hee there reſembleth very well, Gold to Faith, and Religion and Silver to works, for if the one and not the other be not very clean, in vain would we preſent them unto God. And all this muſt bee perfected by fire: according to which the Pſalmiſt ſpeaketh; *Thou haſt proved my heart, and haſt viſited me in the night, thou haſt examined mee by fire, and there is no iniquity found in me, Pſal.* 17. 3. for (as St. *Chryſoſtome* ſaith) fire according to the will of God, doth divers operations. It did not burn the three children in the furnace, yet burned thoſe that were without: and as the Sea gave way to the *Iſraelites*, to paſſe on dry foot, and drowned *Pharaoh*, and all his that purſued them. There is a fire, ſaith St. *Ambroſe*, upon the 39. *Pſal. verſ.* 3. *which with its Ardor devoureth the tranſgreſſion, and blotteth out the ſin*: But wee muſt not underſtand it materiall fire here below, for there is

nothing common here, with spirituality, but by way of analogy, and correspondence; there being a very great disproportion betwixt intelligible and sensible things, as in *Jer.* 20. 9. *And there was a burning fire in my bones.* In sum that the holy Scripture is stuffed with these manner of speeches drawn from fire and metals. As in *Hag.* 2. 8. *The silver is mine, and the gold is mine, saith the Lord of Hosts.* Gold, silver, and all metals, yea generally, all things whatsoever, although they may bee said to bee of God; as S. *Jerome* said very well, forasmuch as he created them, and gave them being, subsistance, and maintenance. *The earth is the Lord and the fulnesse thereof*: notwithstanding this gold and silver, which God alleadgeth here more particularly to bee his, must bee understood mystically. By silver, interpret the law of the mouth, *The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times.* And by Gold (saith *Zohar*) the written Law, where there are many brave meditations to be considered; for there is not a form of a letter, point nor accent, but importeth some mystery, as it is particularly specified in *Ghinnah Egoz*, in the garden of drowning of *Rabbi Joseph Castiglian.* On the other side silver is applyed to the old Testament, gold to the New. *Origen* confronts Faith to Gold, and the confession and preaching thereof to silver. That there, to the conceptions of the thought, and this here, to the word and enuntiation made by mouth which expresseth it, and puts it out. The tongue of the just is chosen silver. Of which two metals, namely of right Faith and purity of conscience, and of verball confession, the Temple, and Church of God in Christianism, and the glory of him was greater then the *Jewish* Law, which was but a dark shadow thereof. So that gold, designs the heart, that corresponds to the Sun, and to fire: and silver words, with Salt wherewith they must be seasoned: *The word is near unto thee even in thy mouth, and in thy heart that thou maist doe it*: which the Apostle appropriating, *If thou confesse the Lord Jesus with thy mouth, and dost believe in thy heart, that God hath raised him from the dead, thou shalt be saved: for wee believe with the heart to Justification, and confesse with the mouth to have Salvation.* It is gold and silver which hee would that wee should build on his foundation: the gold of *Havilah*, that groweth within the terrestriall Paradise, with the Carbuncle and the Emrauld which the Psalmist in the 67. *Psalm* calleth the Greens of Gold.

Behold

Behold here the depurements that fire operates where it passeth: and chiefly upon metals, which are of a most strong and persisting composition, as any other Elementary substance, therefore we have therein a little insisted, because that the Prophets have therein founded the greatest part of their Allegories: where we must note, that they have commonly put the imperfect, lead, tin, iron, and copper, in the bad part, and sometimes gold also: as in *Jer.* 51.7. Babylon is a golden Cup: and in the 2. of *Dan.* 32. speaking of *Nebuchadnezzar*, Thou art the Golden head, more in the 31. of *Ecclesi.* there are many chances in gold: *Zohar* calls it Satans dung, following the Text of the 37. of *Job*: Gold comes from the North: for the North is alwayes taken by the *Cabalists* in the evill part, because the Sun never passeth thereby, and it relates to midnight, where the hurtfull powers are in their great reputation and vigour: as on the contrary, Noon in good part; We must not then understand, that *Job* would say that gold came from the Northern parts, for it grows not there by reason of their continuall colds: but in some certain place, where it procreates; this is more ordinarily towards the North: against which the Sun, as against a Bot, darts its beams, being to the Meridionall part, as likewise all good wines. And to this purpose *Franciscus Oviedus* in his 16. Book, Chap. 1. of his generall history of the *Indies*, speaking of the Isle of *Boriben*, puts this, *Boriben*, otherwise called St. *Johns* Island, is very rich in gold, and men draw it in great quantity, even on the Northern side, as in the opposite part towards the South, it is very fruitfull of victualls: the same also is found even in *Spain* it self. Gold then is sometimes taken in the worser part, as in the golden Calf which the *Israelites* melted in *Moses* his absence, from whence one of their *Rabbins* said, there had never befallen them any calamity and misery, but there was an ounce of that Idol mingled therewith: Silver because of its whitenesse, denotes Mercy, is alwayes in the good part, and first in esteem before gold, as it is *Hag.* the 2. *Mine is the silver, and mine is the gold.* The *Ourcerites* also hold, that to dream of gold presageth some near affliction, because it agreeth in colour with gall, and the pain in the ears, two substances extreamly bitter: and bitternesse signifies, trouble, anguish, and grief; as Pearls doe tears for their resemblance: But silver expresseth joy and merriment. And therefore saith the same *Zo-*

bar, Gold is attributed to *Gabriel*, and Silver to *Michael*, which in order is his superior, Brasse to *Uriel*, because it represents him in colour of fire, saith to *Ur* of the *Caldees*, Gold, saith he, and fire march together, and copper with them, where was built the little Altar without, where the blond of the Sacrifices was spilt, and that within was of gold, *Exod.* 38. and 39. Silver is the primary light of the day, and *Jacob*. And gold, that of the night, and *Esau* or *Edom* red: Silver represents milk, and gold wine, alluding to craft and subtilty, where it is said, in the 2. *Eccles.* *I thought to draw my flesh with Wine, to give myself unto Wisedome.*

But to return to our principall purpose, fire amongst other its properties and effects, is very purging, and also in flesh, and other corruptible substances, Salt consumes the greatest part of their corrupting humors: fire also doth the same, and analogically spiritual fire, which is nothing but the charitable ardor of the Holy Spirit, that inflames us with Faith, Charity, Hope. Shakes off the impurities of our souls, as it is *Esa.* 1. 25. *I will purely purge away thy drosse, and take away all thy tin*, for this place here in the 10. of the same Prophet, vers. 17. *And the light of Israel, shall be for a fire, and his holy one for a flame*, sheweth sufficiently that the Holy Spirit is not only light, but fire and flame, which salteth and repurgeth our consciences from corruption, vices, and iniquities.

The Sun also, which is a visible Image of the invisible Divinity, as for light, so for its vivifying heat, wherewith all sensible things are maintained, as the intelligible by the supercelestial Sun, works the same effect in case of purification, as fire. As we may see by experience, as the places where the Sun-beams come not, are ever musty and mouldy, and to purifie them wee open windowes to admit light into them: and there make great fires, which is very proper in the time of the Plague, for it chaseth away ill air, as light doth darknesse. Also evill spirits, who have more reputation in the dark, from plague walking in darknesse, the *Hebrews* call this Divell ravaging by night *Deber*, and from his violence and Meridian Divell, that of the day *Keteb*; the Greeks Ἐμπουσα. There is in the fire, saith *Pliny*, a certain faculty and medicinall vertue against the Plague. Who for the absence and hiding of the Sun, comes to form it self: wherein wee find by light-

lightning it here and there may bring great comfort and succour in many kinds. As *Empedocles* and *Hippocrates* doe elsewhere sufficiently demonstrate. There was also a Physitian at *Athens* that got much reputation, by causing them to kindle many fires during the Plague time. So that the true Plague of the soul being iniquities and offences, which poison it, its *theriac* or counterpoyson, cannot bee better found then in the fire of contrition that the Holy Spirit kindles therein: *My heart was hot within me, while I was musing, the fire burned*, Psal. 39. 3. There is also a fire of Tribulation which was spoken of before, that consumes our vanities, and unruly concupiscences; and makes us return to God, whereupon one of the ancient Fathers said, it was a happy tribulation that forceth to repentance. And St. *Gregory*, the evils that presse us here, doe compell us the sooner to come to God. And that for our greater good, that God doth thus burn us by the fire of tribulation: that which was said by the Psalmist 26. 3. *Prove me O Lord, and examine me, try my reins, and my heart*. And in the 13 of *Zach. vers.* 9. *I will bring the third part through the fire, and I will refine them as silver is refined, and I will try them as Gold is tried*: For fire hath a double property, as hath been said, the one to separate the pure from the impure, and the other to perfect that which remains of the pure. Take away rust from silver, and it will go forth a most pure vessell: But the propriety of these significations is better kept in the Hebrew, then in any other tongue. Where the verb *Szaraph* is joined and attributed unto silver, which signifies, to melt, and to refine, and to Gold *Bahan* to prove. The one denotes Gods in Elect an holy purity of conscience by silver, the other by gold a perfection of constancy, which wee cannot know better then by proof: and from thence comes dignity and eternall glory, the one and the other acquired by the fire of Examination and of probation; for, as saith St. *Chrysostome*, that which fire is towards gold and silver, the same is tribulation in our soules from which fire cleanseth the impurities and uncleanesse, and makes them neat, shining: following that which is said in the 17. of *Prov.* *As silver is tried by fire, in the furnace, so God proveth the hearts of his Creatures*, and in the 27. of *Eccles. ver.* 5. *The furnace tryeth the Potters vessell, and temation of tribulation, trieth good men*. There are many, saith one of the Fathers, who whilest they are red in the fire of adversity, make them-

themselves flexible, and malleable, but departing therefrom, they harden themselves again as before, making themselves unfit for conversion or amendment; *Origen* in his 5. *Homilie* upon the 3. Chap. of *Jesus Nave*, they that draw near unto me, draw near unto fire: If you bee (saith hee there) Gold or silver, the nearer you come to the fire, the more you will become resplendant: but if you build with wood, straw, or chaffe, upon the foundation of Faith, and come near the fire, you shall be consumed: very happy then are those that drawing near the fire, are therewith lightned and not burnt. According as it is written in the 3. of *Mal. The Lord will sanctifie thee in burning fire.* St. *Augustine*, upon a verse of the 45. *Psalme We have passed through water, and fire*: Fire burneth (saith hee) and water corrupteth: When adversity comes upon us, it is as it were fire unto us: and worldly prosperities on the contrary are as water. The earthen vessell that is well hardened in the fire, feats neither water nor fire. Let us then study to amend our selves by the fire of tribulation, by bearing it patiently; for if the pottery be not firmly strengthened by fire, the water of temporall vanity will soften it and mingle it as dust. And therefore wee must passe through the fire, to come to the water of Mercy, and Grace, whereof St. *John* speaketh in the 3. of S. *Mat. I Baptize you with water unto repentance, but hee that comes after mee is stronger then I, and he will Baptize you with the holy Spirit, and with fire.* Of which fire we may see in the 16. of *Wisdome*, 17. for it is wonderfull, that in the water that quencheth all things, fire should be most powerfull. That which made St. *Augustine* himself say, that in the Sacrament of Baptism, which they exercise and Catechise, they first came to fire, and after to the Baptism of water: where the same comes to the temptations of this age, where in the anguish which oppresseth us, the fire first presents it self, but when the fear therein is out, it is to bee feared that a wind of vain glory proceeding from temporall felicity, dissolve it not into rain, which will come to quench the fire of heat and Charity, which affliction hath taken within our Souls. To this purpose, from fire to baptismall water, designed by the aforesaid passage, wee have passed through water and fire, this beats upon the 31. of *Numb.* of cleansing by fire, and by water, according as the things may suffer: for visible baptism, is made by visible water, and wherein

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the water consists in parts which is nothing else but congealed water, by the vnity of fire thrust therein to: with which salt every Sacrifice must bee salted, that is to say, the externall man, and the invisible baptism of the internall spirituall man is wrought by the Grace of the holy Spirit represented by fire which of it self is invisible, and unperceivable, except it bee attached to some matter, as the soul is in the body: This fire there burneth in us mortall sins, and the water washeth away Veniall and Originall.

But some wil demand, What is that fire, from whence comes it, that so purifies our souls, and warms them in the Love of God, and illightens them with his knowledge? for wee love nothing but what wee know: and wee cannot know God, nor see his light, but by his light (*In thy light wee shall see light:*) that is to say, by his word and parol who hath vouchsafed to reveil us with our flesh. Thy word is a fiery word, and thy servant loveth it. It *this fire* then which our Saviour saith, *hee was come to send into the earth: and what will I, if it bee already kindled?* For as *Prometheus* brought fire here below, which hee had lighted, in one of the wheels of the Suns Charlot: The word hath rendred, lightened in the *Mercavah* Chariot or throne of God, which is all of fire; as also in the 17. of *Dan.* vers. 9. *Origen* in his 13. *Homil.* upon the 25. of *Exodus.* Jacinth, Purple, double Scarlet, and Silk: sets down, that these four represented the four Elements, Silk or Linnen, the Earth from whence it came; Purple, Water, because extracted from blood with the shell or cockle of the sea; Jacinth in Hebrew *Techelah*, the Air, for it is without heavenly blew; and Scarlet, fire, by reason of its well enflamed colour. But wherefore is it there said, that *Moses* redoubled the fire; and not one of the rest? Because that fire hath a double propriety, the one to shine, and to bee bright, and the other to burn: wee must understand corruptible things, for upon the incorruptible, wee must look upon for this regard, to refine them and amend more and more. *Did not our hearts burn within us, while he talked with us by the way, and while he opened to us the Scriptures?* *Luke* 24. 32. said the Pilgrims of *Emaus.* And this is it wherefore it is commanded in the Law to offer double Scarlet, to adorn the Tabernacle. But how can this bee? Aske *Origen*, a Doctor instructing people in the Church of God, designed by

the Tabernacle, if hee did but cry after the vlees, blasphem, and reprove them; without bringing instruction and consolation to the people, explaining to them the Scriptures, and the obscure sense therein concealed, wherein consisteth the internall Doctrin, and the mysticall understanding: hee well offers Scarlet, but simple and not double, because that this fire doth not but burn and not lighten. But on the other side, if they doe but clear and interpret Scripture without reprehension of vice and sin, and to shew requisite severity to a declarer of the Word of God, wee offer as it were simple Scarlet: for this fire there, doth not but illuminate & doth not enflame persons to repentance of their misdoings, correction and amendment of life: whereunto cooperates the Grace of the Holy Spirit, which is domestique fire, with which wee must salt our souls to preserve them from corruption: for there is nothing that doth more symbolize to the nature of the soul then fire: because it is that of al things sensible, which approacheth more to spirituality, as well for its continuall and light motion which soars alwayes upwards, as for its light, which *Plotin* saith must properly be attributed to the intelligible world, heat to the Celestiall, and burning, to the Elementary. And for as much as it participates more of light then any of the other Elements: that likewise acquires unto it a precellency above the rest: for the Earth being a body wholly without motion, dark and duskish; is by consequent lesse in dignity, as the settlement and lees of all others. Water because it is clearer, is more worthy, and the Air yet more: But fire is that which surpasseth all, therefore it is lodged in a higher place, and nearer to the Region of the air: It is that, which *Vincent* no despicable Author, was pleased to say in his Philosophicall Mirror, 2. Book, 33. chap. Every thing for as much as it participates more of light, so much the more it approacheth nearer to the Divine Essence, which is perfect light, by which God began the Creation of the Universe, or the first thing that hee ordained to bee made, was light: and to shew us, that wee must alwayes walk in light and not in darkness. And on the contrary, how much more the Elements are distant from light, by so much they approach to their dissemblance and deformity, which is a token of corruption. For as much as the parties of the compoſed Elements are homogeneall and homomaternall, or like one to another, so much lesse are they cor-

corruptible and ſeparable, as wee may ſee in gold, the moſt proportionate ſubſtance of all, and which approacheth neareſt to fire: that which moved *Pindarus* from the beginning of his firſt Olympian, to joln theſe three, water, fire and gold together, water is beſt, gold, and ſhining fire, &c.

Doe wee not ſee that at every end of a field almoſt that the Earth doth change nature and quality, and that there are infinite ſorts of them? Not ſo many of Water, Air is moſt like unto it ſelf: but if there bee any changes or alteration therein it is by accident, as if ſome maladies ſhould fall thereupon: which doe more readily adhere thereunto, becauſe of its rarity of ſubſtance then to any others. Fire is altogether exempt therefrom, being alwayes one, and in its al like to his parts, which are like to themſelves, except the matter to which it doth adhere makes it vary. And this it is in which it comes neareſt to the Celeſtiall nature which is all Uniform in it ſelf, and ſo well regulated, that it hath nothing unlike: which maketh that the fire is repurgative above the reſt of his fellow Elements, to clear them and put in evidence. In the 12. of St. *Luke* our Saviour warneth his Diſciples to have their *Lampes burning in their hands, that their light might come to ſhine amongſt men, that their good workes may bee ſeen, to glorifie their Father which is in heaven*, for *hee that doth ill hates the light*, which *Job* ſaith is worſe to Malefactors, then *the ſhadow of death*. It is the ſame alſo that *Moſes* would ſecretly infer in the 3. of *Gen.* where hee makes God to walk *at noon*, which is the cleareſt light of the day. And the Apoſtle in the 1. of *Tim.* 6. 16. ſaith that *he dwells in light inacceſſible*, without which all would be confuſedly folded up in hideous darkneſſe. Let us then take heed, that the light which hee hath pleaſed to put into our ſoul, be not obfuſcate and converted into black obſcurity: and that on this ſolid foundation which hee hath granted us of his knowledge, wee build not hay, wood, and chaffe, all things of themſelves obſcure and dark: in lieu of gold, ſilver, pretious ſtones, ſo clear, ſhining and bright. Let us hear again that which *Zohar* divinely diſcourſeth of, about fire and light, upon the Text of the 4. of *Levit.* *Thy Lord God is a conſuming fire.* That there is one fire which devoures another being the ſtronger, as wee may ſee in ſome burning firebrand, or torch, that which proceeds therefrom is of two ſorts: the one blew, attached to a black match, which retaineth it ſelf there nouriſh-

ing it self from corruption. The other flame proceeding from the red inflamed Match is white, and the blew is white in the highest, and returns to the first originall: this *Homer* was not ignorant of, when in the 8. of his *Odyssis* hee attributed to the *Olympus* a pure and bright splendor.

Nothing should better represent unto us the four worlds namely the white which is supercelestiall, the blew celestiall, the match fired, the Elementary, and the burning darknesse, Hell: which abundantly shews us the body. Redne, the vitall spirits, resident in the bloud; the blew, the soul; the white, the intellect, and the divine character imprinted in the soul: and as the blew light doth quickly change into yellow, quickly into white, the soul also can doe the same according as it shall incline it self to good or to evill: or whether thee follows the provocations of the flesh or the invitations and exhortations of the intellect, following that which is written in the 4. *Gen.* 7. *If thou doe well, shalt thou not bee accepted? and if thou dost not well, sin lieth at the doore. And unto thee shall her bee desire, and thou shalt rule over him.* The white flame is alwayes the same, without variation or change, as doth the blew: So the fire in this respect is fourfold. Black in the lower part of its weik, where the flame that is fastened to it, is blew. Red in the top of the weik, and the flame white. This which relates also, to the four Elements, black, materiall, to the Earth; Blew more spirituall to the Aire, Red to fire, and white to water. For heaven is composed of fire and water, which is above the heavens. *Let the waters that are above the heavens praise the Lord.* Yet nevertheless all this is but fire, as *Moses* the son of *Maymon* declares very well in the second Book of his *Mor.* chap. 31. where he saith that under the name of Earth are comprised the four Elements, and by darknesse was understood the first fire: for it is said in the of *Deut. You have heard his words out of the midst of fire*, and then he adds of a sodain, *You have heard his voice out of darknesse*: This fire moreover, was called the first fire, because that is not it which is shining and clear, but it is only, so transparent to the sight, as is the Aire and could not comprehend it self therewith, for if it were shining wee should in the night see all the air shine as fire. And for that the darknesse, which was first named, denoted fire, namely that whereof it is said, that *darknesse was upon the face of the Abysse*

Abyſſe: becauſe the fire was under the three Elements, compriſed under this word *Abyſſus*. There are other darkneſſes which follow after: then when the ſeparation of things was made, and the Darkneſſes he called Night. All this, the foreſaid *Rabbin* put out. To which that would touch, which the *Alcoran* carries in *Azoare.65. I will ſend you a clear and beautifull fire.* All this which adheres then to the low black part, is therwith conſumed & deſtroyed, and holdeth place of death: after which, cometh true life: the blue flame likewiſe if it therein degenerate, and let it predominate, but the white doth not endeavor but to uncover it ſelf here below to tranſport it ſelf upwards: and not ſuffer it ſelf to bee over maſtered by others. And doth not devoure nor deſtroy, nor is not thereby devoured, nor his clear ſhining ſplendor altered, as are thoſe of the others: By reaſon whereof wee muſt adhere and let our ſelves be ſalted with this white fire, and bee illuminated with this fair white light that never varies, following that which is ſaid in the 4. of *Deut. You which adhere to the Lord your God, you are all living alſo, as at this day.* But if our blew light the ſoul, adhere to the black, and to the red, which are our ſenſualities and concupiſcences, the ſtrange fire will force it ſelfe into us, and will devoure and conſume us. This knowledge of the Elements, and of their colours, doth not inſiſt only in compoſed bodies, here below, but thereby wee may mount as by *Jacobs* Ladder, the height of this celeſtiall world, where the Elements are alſo, yet of another ſort, more ſimple and depured: and from thence to paſſe beyond into the intelligible world, where they are in their true eſſence; for all conſiſts in the four Elements. Sons of wiſdome underſtand (ſaith *Hermes* in his Treatt of 7. chapters) not only corporally, but alſo ſpiritually, the ſcience of the four Elements, whoſe ſecret apparition is in no wiſe ſignified, except they bee firſt compounded, becauſe of the Elements, there is nothing made without their compoſition and Regiment. Will we dive more deeply into the ſecrets of this Caball? This Compoſition and Regiment of the Elements, is no other thing then the *Sacroſanct.* four-lettered ineffable *Jehovah*: which comprehends all that which is, was, and ſhall bee: where the little and finall notes, the body and matter, or other the like, where the Fire cleaveth or faſteneth unto: The *vau* or cloud copulative which

assembles the two ℸ the intelligible and the sensible, are the spirits that join the Soul with the Body: the red inflammation of the coal or weik, with the azure flame, doe signifie the soul: and the Jod is the white unchangeable and permanent flame of the Intellect, where all at length comes to terminate, which whitenesse is the seat of the true spirituall hidden light, which is not seen nor known, but by it self: for indeed our nature to take it in it self, is but a dark substance; right resembling the Moon, which hath no light but what it receives from the Sun, which she is apt to receive, as our soul is that of the intellectuall light: And there is not a creature whatsoever, which is of it self a substantiall light; but only a participation of the only true light, which shineth in all, and through all, plainly and sensibly. It is the *Chasmall* of *Ezechiel* according to *Zohar*, whence proceeds fire or light assembled of two, which are yet but one thing: the white light, namely which mounteth and cleareth that, which no mortall eye could suffer, that of which is written in 46. *Psal. Light is risen to the just, and gladnesse to the upright in heart*: which corresponds to the intelligible world, and the inward man. The other is a twinckling and flaming light, of a red fiery colour, joined and united to a coal, or a weik, signifying the sensible world, and the ontward corporall man. The soul is placed in the middle, namely the blew light, part whereof, is fastened to the weik, and part to the white flame; quickly adhering to one, and quickly to another, whence according as shee applies it self it comes to bee either burned or illuminated, following that which *Origen* sets down upon the 14. of *Jer. That God is a red burning fire, consuming and destroying, as concerning sinners, and to holy and just persons, a white rejoysing and vivifying light*: *Jamblicus*, that doth not soar so high as *Zohar*, being not assisted but by the light and instinct of nature, said very well, but afterwards the *Phenician* Theologie, that al which we can perceive of goodnesse and contentment, in this sensible world, comes from the light which is imparted to us from the Sun, and Stars illustrated with it. And as the Sun imparts his light to the Moon, to the Stars, and to the Heavens: so God (communicates his to the intelligible world:) the lively Fountain of all others, to his blessed Intelligences. So that, all what our souls can have of good, of joy, of beatitude, be it whilest they are annexed to the bodies, or separated therefrom

from, comes from this primordiall light, which ſhineth in them by reflexion, as the Sun beams in a baſin, a concave looking glaſſe, or in water, or twhart a looking glaſs, according as St. *Denys* ſets it down, in his 4 chapter of divine names: which proceeding from the Soveraign good, carries therewith the ſame appellation. And *Rabbi Eliezer* in his chapters ſets down, that the heavens were created with the light of the Creators veſtment, grounding himſelf upon the Pſalmiſt, 204. 2. *Clad with light as with a veſtment, and the Earth with ſnow, which was under the throne of his glory.* All Rabinique Allegories, may men ſay, but where doe the great myſteries conſiſt, from which St. *Denys* doth not ſtraddle far in the place alledged? for even as this fair great and clear ſhining Sun, that hath in itſelf ſuch a manifeſt repreſentation and image of Soveraign good, extends it light throughout the Univers, and doth communicate it to all that are capable to receive it. So that there is nothing, which doth not participate of his light, and vivifying heat: there is nothing, that can hide it ſelf from the heat thereof. In the ſame manner this Eternall ſupercelestiall light, illuſtrates, vivifies, and perfects all that which hath being, and baniſheth darkneſſes and all ſofning hoarineſſe, that may bee brought thereinto, lightning our ſouls with a deſire alwayes to participate more and more of this light: for when ſhe comes to prove it by little and little, and by degrees that helps it and conducts to the joy and fruition of a Soveraign good, which is the light of the Soul, namely the Intellect that clears it, to be able to apprehend the living ſpring from whence it came; for light is not ſeen, but by her ſelf: the moſt worthy and excellent property of fire, with which it hath this in particular and proper, that ſhee makes her ſelf to ſee, as it doth, and by her means manifeſteth all that which our ſight may apprehend. Yet there is nothing harder to comprehend, then that which is either of the one or of the other, for in ſhewing us, and revealing us all it is then, when ſhee hides her ſelf moſt from us, even to blinde us and to reduce our brightneſſe into darkneſſe; As is his darkneſſe, ſo is his light.

Wee muſt then not ſpeak of God without light, becauſe he is the true light becauſe, O Lord, thou art my Lantern: which doth enlighten us, by thy word, *Thy word is a Lantern to my feet*, the ſplendor of the Father, and the living fountain of life: as holy St. *Auguſtine* after St. *John*. *In him was life, and the life*

was

was the light of men, and light shined in darkneſſe, and the darkneſſe comprehended it not. So that from this light, wee have double commodity: the one, that life, by which wee live, the other the light by which wee ſee, that which enlightens us. The ſpirituall man, the true man enjoyes the one and the other: the Carnall man, life onely: for touching the reſt, *hee is in darkneſſe, becauſe they have been rebells to light*, ſaith *Job*, *becauſe they have not her wayes.* Even as if one ſhould incloſe a torch within a Lantern of cut-ſtone, or the like obſcure and dark matter, where its light would remain as quenched and buried, without ability to extend it ſelf abroad for the obſtacle that hinders it. And if we want light (ſaith St. *Ambroſe*) there would bee no more comelineſſe, beauty, or pleaſure in our houſe: for it is it which makes all ſeem agreeable: which he borrowed from *Homer* according to what was attributed in *Suidas*, who through an unſeaſonable time of cold, and rain having been received into an Inne, where they made him a fire, hee ſodainly made verſes containing in ſubſtance, that children were the ornament and Crown of the Father; Towers, of walls; horſes, of the fields; ſhips, of the Sea; Magiſtrates, of the places of the Aſſembly, where they adminiſtred juſtice to the people; and a fair burning and lighted fire, the comelineſſe and rejoicing of an houſe, which renders it ſo much the more honorable. To ſee a burning fire in an old houſe. Some attribute them to, *Heſiod*: *Triſmegiſtus* amongſt the reſt cals light the father of all, who hath procreated man like unto it, participant of light, and of life depending thereon: and life was the light of men. The Father is as the Sun in his Eſſence: from whence comes ſplendor and heat, which three are not ſeparated one from another, but remain united together, although they are diſtinct: in this fire then our ſouls are warmed in the Love and fear of God, and lightened in his knowledge. Whereupon Pope *Innocent* the 3. in a Sermon upon the Holy Spirit ſets down, that hee was ſent to the Diſciples in ſhape of fire, to make them ſhine by wiſdome, and to warm them by charity, that which regulates and forms life, and wiſdom forms doctrine, and as this fire hath life, and heat by which it purifieth and cleanſeth: ſo the Holy Ghoſt by its light illuminates the ſpirit of man by wiſdome, and repurgeth it by its ardent charity. This is the fire with which the inner man, ſhould be ſalted, for to ſalt, bake, and burn, doe communi-

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cate their appellations and ſignifications, by their conſemblable proprieties and effects: becauſe that Salt bolls in the taſtes by reaſon of its acrimony, and fire the ſenſe when it burnes, and a thing ſalted is half boiled, as is before ſaid: as well to make it of more eaſie digeſtion, as to conſerve it longer, which are the proprieties and effects of fire.

But to mount from fire here below to the Celeſtiall, which is the Sunne, the eye and heart of the ſenſible world, and the viſible Image of the inviſible God. Saint *Denis* cals it an all-apparent and cleare Statue of God; and *Iamblichus* the Image of Divine intelligence, the father of life, the Image and portraict of the Prince, and Soveraigne Dominator of all the univerſe, the light of the one, and the other world, the Celeſtiall and Elementary. But may we not here alledge at once this brave authority of *Plutarch* on the interpretation of the word *El*, where after he had turned it, and returned it about a pot by many diſcourſes, which at laſt concluding nothing, vaniſhed away in ſmoak: he concludes that this word, as indeed it is, would ſay nothing elſe, but thou art? which hath been drawn from the two firſt letters of the holy four lettered word *JEHOVAH*, tranſpoſed the one before the other, in the Greek *E.L.* which ſheweth that they have all drunke of this Caballine or Moſaicall fountaine. And at laſt come to ſay, We worſhip God in his eſſence, by our thoughts, and reverence the Sun, which is its Image, for the vertue which it hath given it, to produce things here below: only repreſenting by its ſplendor, which he communicates to all, I know not what appearance, or rather ſhadow of beatitude and mercy, ſo much as it is poſſible for a viſible Nature to repreſent an Intelligible, and a moving to that which is immoveable and ſtable. We ſee the Sunne, as wel as fire, but not ſo neare, to be able ſo exactly to marke it, we ſhall very well conjecture in our ſpirit of that which we may well apprehend by ſight, that this muſt be the moſt admirable peece of worke of all viſible Creatures. For although it appears unto us little bigger then a diſh or platter, in regard of the great diſtance betwixt us and it, ſo that I tremble to conceive it, after the very demonſtrations Mathematicall, which are certaine and infallible, yet it is many times greater then the Globe of the Earth and Water joined together, which containeth more then 6000 miles about, an apparent witneſſe of the wiſdome and greatneſſe

of its Architect. Of which *Ecclesiasticus* in the 43. chapter makes this fine Epiphoneme, Who is he that can ever satisfie himself to contemplate the glory of the Creator? the Firmament in its height which comprehends all things under it, so pure and cleare? and the forme of this vast and immense hollow of Heaven so faire and admirable to the sight? Is not this an apparent vision of his glorious and triumphant Majesty? The Sunne at his rising shewing the light of the day (an admirable vessell) arrived in the middle of his dayly Carreer, it burns and rosteth the earth, and who is it that can subsist before its extreame heat? It burneth thrice double the mountains, more then the fiery furnaces the pottery which they put to scum off, exhaling from it selfe flaming vapors, and a splendor which darkens the most strong assured sight. Surely the Lord which hath made and formed it of nothing so fair, so great, and admirable, may well say it to be greater then his owne worke, and which hasteth it so speedily, as to measure this incomprehensible space in 24 hours. With the surplus of this discourse, which refers it selfe, and is as a Paraphrase upon the 19. *Psal.* where in few termes, there are touched three principall points of the Sunne: Its beauty compared to a spouse comming out of his bed chamber, and he as a Bridegroome comming out of his chamber, his force and impetuosity as a Giant to runne his course: nor is there any thing that can hide himselfe from the heat thereof. And its extream celerity, his going forth is from the end of the Heaven, and his circuit to the ends of it. So that as Saint *Augustine* in his third Sermon upon Advent, there are three things in the Sunne, its course, its splendor, and its heat; the heat dries, the splendor illuminates, and its course runs through the universe. And as in man, which is the little world, the heart is the chiefe seat of life, first living, and last dying: So the Sunne in the great man, which is the World, is the spring, the light and heat which vivifieth all things which imparteth to the Starres and to the Moone the light by which they shine; even as Christ, which is the Sunne of Righteousnesse, and the light of our Soules, which without it, would remaine buryed in a blinde obscurity. He that followes me shall not walke in darknesse, but shall have the light of life, which conserves it selfe for the good, and extinguisheth it selfe against the wicked witnesse, *Job* 18. *The light of the wicked shall be put out.* Where light

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is such, that sometimes the evill Angels transform themselves to deceive us; for in as little as we can blow it backe behinde us, it growes dead and dissipates. But the true and righte light doth illighten us without variation as well in the knowledge of God, in this which dependeth on our Salvation, as of things sensible and naturall; whereunto the clearnesse of the Sunne and of Fire, and their effects do guide us more then any other thing, to apprehend some sparkle of this soveraigne Wisdome, wherewith God built this great All by his Word. For every science to which we may attaine by our ratiocination and discourse, proceeds from the knowledge of sensible things, (for there is nothing in the intellect, but was first in the sense) but incertaine and variable, to be in continuall variation and vicissitude. So that the knowledge that comes from the light of Nature, is very weake, and full of doubts, and incertitudes, if it bee not illustrated by Divine Revelation, which makes us see all as it is in its true and reall essence, as the light of the Sunne doth all things corporall. So that the most part of heathen Philosophers, after they have alembeck't their spirit to the perquisition of naturall causes, they finde themselves so confounded, that they are forced to avow that by the only way of ratiocination you cannot draw truth therefrom. As *Aristotle* discourseth thereupon well at large, in the 4. of the *Metaphysicks*. *Ptolomie* also, that we must not ground and rule our conceptions for regard of corporall things above spirituall, for they are farre distant each from other, and there is much disparity and disproportion between them. But yet lesse between intelligible above sensible; although they serve us herein as a ladder, following that which the Apostle saith, That the invisible things of God are seen by the Creation of the world, by things made, also his eternall power and divinity. We must therefore run back to this spiritual light, which holdeth the higheſt & soveraign place in the knowledge of the understanding; So that light is more properly of things spiritual, then corporal, and more certain and true are the invisible then the visible; for as much as God only is a true light in his essence from whence he derives into our spirit all the knowledg wherewith it can be illustrated, as the potentiall light of our eye is from the brightnesse of the Sun, or of something artificial, traversing the transparence of the air, the place of which eye the soul holds in spiritualty, as the divine Intelligence maketh

that of the Sun, which is a representation and image thereof.

By reason whereof, so long as our understanding shall leave it selfe to be cleansed by the fire of Divine love, he will ever keep its living and luminous brightnesse. But if it suffer it selfe fooliſhly to go after exterior light, it shall be also obscured and extinguished with the interiour which domineers over it, even as a small candle or wax taper with the twinckling beames of a cleare shining Summer Sunne. Sith then this sensible light, saith Saint *Thomas* upon the 36. of *Job*, by the absolute Omnipotency of God, who disposeth it as he pleaseth, it is sometimes hid to mortals, sometimes communicated; from whence we may gather that there is another light more perfect and excellent, namely the spiritual, which God reserves for a recompence of good works, following that which *Job* sets downe, God covereth the light in his hands, and ordaineth it that it should returne againe and manifest it self. He sheweth it to those he loveth, that they may well mount unto it. Whereto that of *Zoroastres* word for word was conformable. You must mount up to the true light and to the bright beams of your father, from whom the soul was sent you, revested with much intellect. Behold the relations of these Sunnes the sensible and intelligible, and of the two lights that proceed therefrom. For as that of the Sunne obtains the first place in corporall things, saith Saint *Augustine* in his book of freewill, and that by means thereof, the interiour communicate with the superiour, the same doth the light of the spirituall Sun in regard of intelligibles.

There are also things that have heat, and no light, as that of Animals of quick chalk besprinkled with water, horse and pigeon dung, which *Galen* writes, he hath seen to wax a fire of it selfe, heapes of oats, and other graines, except Barly, new wines which boil, the lees in the vintage, heaps of Olives, Apples, and Peares, which is a kind of putrefaction, whence also there is engendred some strange heat, as we see in Apostemaes, an din flesh which begins to bee corrupted; and on the contrary wee see others that have light and no heat; as worms that glister in the night, and of little flies that fly in the dark in summer time; of shels and scales of fish, in rotten wood, in stones, and in the eyes of ravenous beasts. *Suidas* speaking of the visible and invisible, this said he, cannot well be expressed in words; it is as little flyes which flye in the summer, which by displaying their wings, fly into the eyes with small

ſmall ſparkling fire; the worms alſo that ſhine in the night, the ſhels and ſcales of ſome fiſhes, and other the like, which cannot be perceived in the light, but very well in the darke, for the fire which ſo ſhineth from them in the dark, is not a colour, whoſe property is to make it ſeene at the brightneſſe of the Sunne, or other light, becauſe that the air being tranſparent and deprived of all colours, the ſight might very eaſily pierce it, and paſſe through to apprehend them.

But there are four differences of viſible things, ſome cannot ſee but by day, the others, on the contrary, but by night, others by day and night, and others that have no place in darkneſſe. Colours are not ſeen but by day, not by night; Of things called reſplendent, ſome by day, others by night, others by day and night; for there are ſome that are illuſtrious and cleare, others darke and heavy, and others betwixt both; others that have lu're and ſplendor, dark and wateriſh, and are not ſeene but by night, as the foreſaid flyes, worms, fiſh ſcales, rotten wood, and the like, for in the day time their ſplendor is ſurmounted by another more powerfull which defaceth it; as alſo there are more ſtars, ſo that the darker the night is, the clearer they ſhine. Thoſe betwixt both, as the Moon and ſome Stars, by day and by night, as the morning and the evening Stars, called by the Greeks *Phoſphor*, by the Latines *Lucifer*, this is *Venus* Starre. Fire alſo which pierceth the air more then it may, and illuſtrates it to demonſtrate the colours that are therein; for the reſt it is content to make it ſee, without bringing into action the tranſparence that is in the air, as we may ſee in the darke, where wee ſee fire a great way off, but not by the colours that are betwixt them. By day it ſhines alſo, but not act againſt the air, for that it is ſuffocated and extinguiſhed by a ſtronger light. The clearneſſe of the Moone likewiſe, for that ſhee is not very dark, ſhee is ſeen in the day time, but better in the night. *Suidas* runs through all this; But to the purpoſe of lights without heat, I have read of nothing more admirable and ſtrange, then that which *Gonzalo de Oviedo* in the 15. Book 8. chap. of his *Naturall Hiſtory of the Indies*, alledgeth of a certain little flying animal, of the bigneſſe of an Hanneton, very frequent in the Iſle of *Spaine*, and in other Iſlands thereabouts, having two wings above, ſtrong and hard, and two below them, two others more thinne and fine. The little

beast called *Coaya*, hath shining eyes as lighted candles, so that wheresoever he passes he illuminates the air, and gives it such a brightnesse that a man may see him a great way off, and in a chamber as dark as it may be, even at midnight, men may read and write by the light that comes from them: So that if a man binde two or three together, this would give more light then a Lanthorne or a Torch, in the field: and amidst the Woods in the night, as darke as may bee, they make themselves to be seen more then a mile. This clearnesse consists not onely in the eyes but also in their flanks, when they open their wings. They are accustomed to serve themselves with them, as we do with a Lamp or other light, to sup at night, and to do the affairs of the house. But when he comes to determine and dye, its light extinguisheth also. The Indians had a custome to make a post of them to strike feare in seeing them by night, for that it seemed that they had a visage, being rub'd therewith, as if it were all fire. *Plinie* in his 21. Book, chap. 11. speaketh of a shining herb in the night, called *Nyctegretes* or *Nyctilops* for that we may see it shine a farre off, but he alledgeth many things by heare-say, as not having seen them.

But to returne to the Suns light which is therein more perfect, then in any other thing sensible with heat, for it is the true heavenly fire, as *Speusippus* said, which describeth all that appertaines to the nourishment of this great man, the Universe; as the Elementary doth the viands of the animal man. And as the heart in animals is the principall soul of life, the same is the Sunne in the heart of the world; and the primordiall spring of all light therein, which he departs to the Stars, as doth Jesus Christ to our soules. And no more nor lesse then the Sunne and the Moon (said *Origen* upon *Genesis*) illightens our bodies; likewise our consciences and thoughts are from this splendour of the Father if wee be not blinde, and that this proceeds not by our faults: Now if we be not all equally illuminated, no more then the Stars are by the Sunne, which differ in brightnesse one from the other but according to our capacity and carriage, and as more or lesse, we lift up the eyes of our contemplation to receive this light. Returne you towards me, and I will returne towards you, for he is a God at hand, and not a God a farre off. That which we can have of intelligence (saith *Zohar*) by our naturall ratiocina-

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tion, is as if our ſpirit were lightned by the Moone: but the Divine relation holds place of the Sunne, whence the light chaſeth away and baniſheth the Princes of Darkneſſe, where their greateſt force and vigour raignes. The Sunne is riſen, they ſhall be placed in their chambers, ſayes the 104 *Pſalme* ſpeaking of Devils and wicked Spirits, under the name of ſavage and revenous Beaſts. For (as *Zohar* puts it) theſe tenebrions are ſtronger and more gallant in the darke, ſo the good Angels that aſſiſt and favour us, receive great reinforcement from the light, not onely from the Divine, but from the Celeſtiall and ſolar, by which the Divine and Supreame ſhining brightneſſe, imparts her vertue to the heavens, and by them communicates it to all that is under the ſphere of the Moone within the elementary world. Wherefore, not without cauſe, about dead bodies till they bee put in the grave, they imploy lights to drive farre off this ancient Serpent *Zamael*, to whom for malediction it is ſaid, thou ſhalt eat earth all the dayes of thy life; for our Bodies being deprived thereof, are no more but duſt and earth. So that fire is a great aid and comfort to us, not onely during our life, but yet after our death againſt theſe wicked dark powers which gnaw in obſcurity, as theſe night birds and ſavage beaſts which dare not appeare in the day, fearing the light of the Sunne; how much more then that of good ſpirits their adverſaries, which receive it from the divine reſplendence? for the ſame, as is the Sunne towards it, the fire is in regard of the Sunne, who ſerves us, amongſt other things to make us ſee this ſo great accompliſhed work of the univerſe built by the Soveraigne Creator of ſo excellent Artifice, and that which his light doth manifeſt unto us, in this ſenſible world, it is nothing for this regard, for the true being doth conſiſt of things Intellectuall, ſtripe of all corporeity and matter, the Sunne it ſelfe, the rareſt maſter-piece of all others, could not ſee it ſelfe, but by his proper light, which is preſently accompanied with a heat vivifying all things; for there is a double propriety, one to ſhine and clarifie, the other to warme, yea to burne the ſubjacent matters which illuminates the whiteneſſe, and waxeth blacke with the Sunnes heat. The *Sunne hath coloured me, Cant.* 1. Whereupon *Origen* notes, that there where there is no ſinne, nor matter of ſinne, there is ſcorching or burning following, the 121 *Pſalme*, *The Sun ſhall not burne*

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thee by day, nor the Moon by night; for the Sunne illuminates good men, but it burnes up sinners; who hating light for the evill they have done; for in many places of Scripture you shall finde that the Sunne and the Fire, whereof it speaks, they are not those that wee see, but the spirituall. The spirituall Sunne saith Saint *Augustine*, doth not rise, but upon holy persons, following that which is spoken of the perverse, in the 5. of *Wisdome*, *The light of Justice is not risen upon us, nor the Sunne of Intelligence is not come to illighten us*. As for its heat, it must rather be kept for witnesse of Holy Scripture, there is no man can hide him from the heat thereof; not to frivolous imaginations and subtilities of those that maintaine it to be neither hot nor cold, grounding themselves upon this argument, All heat in long continuance although that it remaine alwayes in the same estate and degree, doth notwithstanding augment it selfe, so that it would bee intolerable.

If then the Sunne be so hot, as it seems, after five or six thousand years since when it was first created, it would follow that there would come a conflagration under the torrid *Zone*, from whence he stirs not; who from thence was extended to all the rest of the earth; there where we see the contrary, for the whole is alwayes in the same estate. And afterwards for that the Sunne is many times greater then the globe of the Sea, and the Earth, and its Sphere, so farre esloigned from it, that it hath no proportion with it, it should follow, that it was as hot in one time and place, as in another. With semblable deductions, against which it is easie to contradict, but this would turne us aside too farre from our principall Subject. *Anaxagoras* also said, that it was a grosse enflamed stone, or a plate of burning fire. *Anaximander*, a wheel full of fire, 25. times greater then all the earth. *Xenophanes*, an heap of little fires. The Stoicks, an inflamed body, proceeding from the Sea, wherein they have shewed the affinity of fire and salt together. *Plato* a body of much fire; and thus, one after one fashion, one after another, but all tending to make it of the nature of fire. Moreover, it is a thing too admirable, of its greatnesse, so Immense, whereupon the spirit of man hath fair Galleries to walke, in pursuit of the high fetched meditations of Gods mervailes; for (as *Chrysostome* said well upon *Genesis*) we must from the contemplation of the creatures, ascend and come to the Creator.

atour. So that those then, are very ignorant and void of understanding, who cannot from the Creatures, attain to the knowledge of the Creator. Those that dwell in the extremities of the West, where it goes as it were to bed, in the waters of the Ocean, see it at his rising of the same grandeur, as those of *Catai*, where it riseth; which sheweth the smallnesse and disproportion of the earth in comparison thereof. That if the Moone, which is farre inferior in greatnesse thereunto, sheweth it selfe almost equall, it is by reason of the great distance from the one and the other, for by so much as things are at a distance, by so much the more they lessen themselves to our sight, and this is sufficiently verified by the rules of perspective. Surely these are two chiefe Masterworks, that of these two great luminaries, which are not of small ornament and commodity, for the life of man, as Saint *Chrysostome* puts it, upon the 135. *Psalme*, but it doth contribute much thereto, yea almost all, in regard of that which concernes the body; for besides the light wherewith they enlighten us by day and by night, they distinguish times and seasons, help us to make voyages, as well by Sea, as Land, they ripen fruits, without which our corporall life could not be maintained, with other infinite usages which proceed from them. The Sunne is put for the whole Heaven, for that it is the greater part thereof, and for fire; and Heaven is the seat and vessell of incorruptible and unalterable bodies. The Moone president of moisture, represents water and earth, and salt composed thereof; for there is nothing wherein moisture is more permanent, nor which is more moist then salt, whereof the Sea for the most part doth consist; and there is nothing where the Moone doth more distinctly make her motions to appeare, then in the Sea, as we perceive in the ebbing and flowing thereof, and in the braines and marrows of Animals, so that for good cause she is called the Regent of the waters, and of phlegmatick and wateriſh moisture; which although it seem to be dead and inanimate, (in respect of fire which is living) she is permanent chiefly in salt, which hath an inexterminable humidity; and is that which keepeth the Sea from drying up, for without Salt it had been long agone drawn out and dryed up, there where the fire lives not in it, but in another; for in that it is a materiall Element, it hath no place proper to it. Of these two, namely, the heat of the Sun, and moi-

ſtuffe of the Moone, in which conſiſteth the life of all things, and without which nothing would grow, increaſe, nor be maintained, not fire it ſelfe, which cannot ſubſiſt without air, which is double, one participating of the heat of fire, aſcending from the water (out of the bowels of moiſt nature, a ſincere and light fire forthwith flying out, ſeeks things aloft, ſaith *Triſmegiſtus*.) And the other as water deſcending from fire, ſo long till it come to congeal. For ſo there is one moiſt water which tends upwards, to rarifie it ſelfe in the aire, and another cold comming downe to thicken it ſelfe in the nature of Earth, untill at laſt it comes to terminate in red fire, which is in gold, for gold is the laſt ſubſtance of all. And Aire is the mediating conciliator betwixt the moiſture of paſſable water, that conſtitutes matter and the fires heat, on which the Agent and form doth depend: Earth is as the matrix where fire, by the means of air and fire introducing its action, excites, and thruſts out, which is thereby engendred to its determined end. The other five Planets, and the fixed ſtarres come in but collaterally, as aſſiſtants and coadjutors of the effects of the two luminaries, where all their influxions are reduced, as do the rivers of the Sea, and from the earth reciprocally comes back their nourriture; ſo that heaven and fire, are as the male, the agent, and water and earth, as the female, patient, but under heaven, the air is comprized. And as mans ſeed, incloſed and lipped within the matrix, is nouriſhed, fomented, and entertained with corrupt bloud by the help of naturall heat, ſo fire, by the means of air and water, is maintained in the earth for the production of things which engender thereof. So the Heaven, Sunne, Fire, and Air, march together, and the earth under, which are compriſed in the Elements below, water and dry land, on their ſide. It is *Moſes* Heaven and Earth, and *Hermes* his high and low, which relate one to the other; that which is above, is as that which is below; and on the contrary, to perpetuate the miracles of one thing, as he ſaith in his Table of *Eſmeraulds*. *Zohar* the intelligible and ſenſible World, by the contemplation whereof, we come to the contemplation of ſpirituall things, which the Apoſtle before him had touched in the firſt to the *Romans*. *The inviſible things of him from the creation of the World, are made knowne by thoſe things which are ſeene*; for all that is here below in the earth, is of the ſame manner as in heaven above;

for

for God the Creator made all things annexed one to another, which *Homer* was not ignorant of, by his golden chaine to bind together this inferiour and superiour world, and that they adhere one to the other, that his glory may stretch through all, above and below. And in imitation thereof, man the image of the great world, and the measure of every thing was thereof made and formed of things low and high. *And God took dust and thereof formed Adam, and breathed into him the breath of life*; the very light that shineth in the sensible world, depends upon this superiour light that is hid from us; from whence proceed all faculties and vertues, which from thence are expressed to our knowledge, for there is nothing here below that doth not depend from that above, by a particular power, committed unto it, to govern and excite it to all its appetites, and motions, so that all is bound together.

We hold well for the remainder, that all we have from light in the sensible world, comes from the Sun, for that of the Moon, and of the Stars although innumerable, is a very small thing; yet it proceeds from the Sun; and that of fire, is but artificiall to give us light for default of the Sunne. But how shall it square with that to be willing to attribute the primitive source of light, and chiefly that of the producing and vivifying to the sunne, for that we see in the beginning of *Genesis*, that the first thing that was made, was the light on the first day, and the Sunne not till the fourth, vegetables being produc't from the former? This was (say the *Rabbins* thereto) most wisely advised by *Moses*, as all his other writings proceeding from divine inspiration, to take away from men all occasion to Idolize this luminary, when we see that light was procreated before it. But in this respect there presents a very rare mystery, and worthy of observation, that the compleat perfection of things fals out alwaies on the fourth day, as of the light. The Sunne and Moone were made the fourth day, waters on the second day, produced nought but fishes, the fifth, which is the fourth after, and al animals, the sixth with man, for whom the fruits of the earth were made the third. Which sheweth us that the 4 number so much celebrated by *Pythagoras*, denoteth the perfection that resides in ten, resulting from the four first numbers, 1, 2, 3, 4, make ten.

So *Plato* was willing to informe his *Timæus*, where he treats

of the procreation of things by these words, one, two, three, but where is the fourth? *Zohar* upon this particle of the 14. of *Leviticus*, *you shall keepe my Sabbaths*. See saith *Rabbi Eliezer*, what is the mystery here contained. In six dayes was the world created, in each of those is manifested the worke that was made therein, and God gave it his particular vertue after he had finished it; but on the fourth he attributed one more expresse, for those of the third preceding, being secret and hidden, came not in evidence, except that the fourth day happened their faculties would reveal themselves; for water, air, and fire, the three superiour elements remained as suspended, and the workmanship of them did not appeare till the fourth day manifested them, and then appeared all that was made on each. But if you will alledge that this was the third day, that then God said, *Let the earth sprout and produce the green herb, producing seed, and the fruit trees bearing fruit after his kinde, which hath his seed in it selfe upon the earth, and it was so*; yet this, notwithstanding that this happened on the third day, he suffered not to be annexed with the fourth, without any separation; the which fourth comes to meet with the Sabbath, which is the fourth day, the fourth, and is by it selfe the perfect fourth, where there appeared all the works of the six preceding dayes: and it is the fourth foot of the *Merchavah*, o the divine throne, whereon God sate for his repose all the six dayes, Thus discourseth *Zohar*.

We must not here passe over another mystery, which these two luminaries have, each three names, the Sunne is called *Chomah* wisdome, *Scemesch* heat, and *Cheres* dryneſſe *Plato* in *Timæus*, All moisture that the celerity of fire raised, and that which remained arid and dry, wee call κεραμὸν potters earth. That of *Maor* Luminary, is common to the one, and to the other. The Moone is called *Malchut*, reigne, or kingdome, *Jareha*, which the Greek call μήνη, for that she perfects her course in a month, and *lebenah* white, for as the Sun representeth Jesus Christ, the Moon denotes the Church which is all fair without any blemish, following that which is written in the 6. of *Canticles* 10. *Who is she that looketh forth, as the morning, fair as the Moone, clear as the Sunne?* Of this light of the Sunne of Righteousnesse, whereof it is said in the fourth of *Malachy*, *But unto you that do feare my name, the Sunne of Justice shall arise*, 4. 2. Where the Moone the Church is illustrated

illuſtrated on a perpetuall day without darkneſſe, according to *Eſay* 60. *v.*20. *The Lord ſhall be thine everlaſting light, who hath planted his Tabernacle, or Church, within the fair clear ſhining Sunne, that illuminates every man that comes into the world*; no more nor leſſe then the ſtarres, which are innumerable, and the leaſt as big as the whole earth, receive all their light from the viſible ſunne. Of whom ſhall it not here bee lawfull to relate ſomething of his praiſes & the Song that *Orpheus* made unto it.

Hear me moſt bleſſed
Sunne, Worlds heart and eie,
Heavenly brightneſſe ſhining,
Living mens pleaſing aſpect,
Begetting Aurora in thy right hand,
And the night on thy left.
Thou governeſt the four ſeaſons,
Who dance in a round,
At the ſound of thy golden harpe
Thou runneſt through this great vault,
Upon thy ſhining Chariot
Drawn with thy Courſers
That reſpire heat and life.
Ardent, unpolluted meaſurer
Of times, that ſhewes thy ſelfe to all.
A Soveraigne aid to each,
Keeping faith, eye of Juſtice.
Brightneſſe of ſhining light.

Behold that which we here thought to runne through concerning theſe three fires, (as for the three ſalts which relate thereunto, we will ſpeak thereof hereafter) namely, the Terreſtriall and Elementary, the Heavenly and Solary, and the Intelligible, that of the Divine Eſſence denoting the Father, from whence proceeds the light which is the Sunne, and theſe two the heat of the Holy Spirit, which kindles our hearts with the love and knowledge of God, and with charitable love to our neighbour.

The ſame in heaven, the light of the Sunne expands it ſelfe to illighten all the ſtarres, and here below to the production and

vivification of all that which is there begotten, and maintained. And in the Elementary world, fire doth clear us, warm us, and boil our viands, and lends us all other commodities, and usages.

As for fire in the 66. of *Esay* 15, 16. which the Evangelist cites here, whose fire shall not extinguish, and whose worme dieth not. It is without doubt destinated to the punishment of reprobates, which shall never be quenched, nor the worme that stingeth the conscience shall never dye; To keep that this worm that is engendred of corruption may not procreate, we must salt it with discretion and prudence, that it may do nothing which may offend and scandalize his neighbour, according as the Evangelist specifies it, *Hee that shall scandalize one of these little ones that beleeve in mee.* And as for banishing and chasing away strange fire, that devours our soul, as a burning feaver doth vitall heat, this must be done by the mediating intervention of divine fire, which is much more puissant then any other. Let us heare that which to this purpose Saint *Ambrose* alledgeth in the 3. *chap.* of his Offices, Saint *John* baptized Jesus Christ with the Holy Ghost and with fire, which is the type and image of the Holy Ghost, who after his ascension, must descend for the remission of sinnes, so enflaming as a fire doth the soul and heart of the faithfull, according as *Jeremie* saith in 20. & 9. after he had received the Holy Ghost, *and it was as a burning fire in my heart, shut up in my bones.* What is the meaning then of that in the *Maccabees*, that the fire was become water, and this water excites the fire, but that the spirituall grace burneth by the fire, and by the water it doth purifie and cleanse our sinnes? for sinne washeth and burneth, according to which the Apostle saith, fire will prove what each mans works shall bee; for it must necessarily be, that this examination should bee perfected in all those that desire to returne into Paradise. It was not without cause, nor idlely set downe in the 3. of *Genesis*, that after *Adam* and *Eve* were banished from thence, he placed at its entrance a brandishing sword of fire, to keep the passage to the tree of life. With this fire then we must all be salted that are in the way of salvation; following that which *Origen* sets downe in his 3. *Homil.* upon the 36. *Psalme*, Wee must all goe to the fire of Purgatory, and *Peter* and *Paul*, but all shall not passe thereby, after the same sort,

sort as they did, whereof it is saidin the 43. of *Esay* 2. *When thou shalt passe through the waters, the mowes shall not cover thee, for I will be with thee, when thou shalt march through the fire, thou shalt not be burnt.* The Israelites passed through the red Sea dry-shod, and the Ægyptians were drowned therein. The three children in *Nebuchadnezzars* furnace, had no detriment, and those that heated the fire without, were therewith consumed. And in the 19. *Hom.* upon the 16. of *Leviticus*, All are not purged by this fire that parts from the Altar, it is the fire of the Lord: for her that is from the Altar, is not of God, but a strange fire, dedicated for the cruciating of sinners, which shall never be quenched, nor the worm that gnaweth shall never dye: for after that the soul by a multitude of its wicked comporments hath heaped up within him abundance of sinnes, this congregation of evils in succession of times, comes to boil and enflame us with a paine and punishment internall, as the body doth of a feaver proceeding from the excesse of the mouth, or other superfluities, when she shall come to thinke and relate a history of its delinquencies, which will bee a perpetuall prickle, wherewith it will bee tormented, so that thee will make her selfe as an accuser and witnesse against her selfe, according as the Apostle said, *Rom.* 2. 15. *Their conscience also bearing witnesse, and their thoughts either accusing or excusing one another, in the day when God shall judge the secrets of all men.* But *Jeremie* on the other side, speaking of a drinke of the wrath of God, which shall be poured out upon all manner of Nations, whereof whosoever will not drinke, shall not be purified; and from that we learne, that the fury of Gods vengeance, profiteth for the purgation of souls, as well in generall as in particular, and there is nothing more purgative then fire, of which the Prophet *Malachy* should say in his 3. *chap.* 3. *The Lord will sanctifie them in a burning fire*; and such is the fire of tribulations and adversity, with which we must be salted and purged; for salt is purgative above any other thing, as wee may sufficiently perceive in those that drink Sea water, who all dye of a flux. Of the other fire which is exterminative and strange, of which it is also in the 10. of *Leviticus* 2. *And a fire went out from the Lord, and devoured Nadab and Abihut* God said in the 32. of *Deut. v.* 22. *They shall burne unto the lowest hell, and shall consume the earth with her encrease, and set on fire the foundations of the Mountaines.*

taines. For the Justice of the Almighty, said one of the good Fathers foreseeing that which must come, from the beginning of the world, created this fire of eternall hell, that whereof *Esay* intends to speak, whose fire is not quenched, to beginne to be the punishment of the wicked, without that burning and heat should cease, now for that it is neither wood nor charcoale, nor other matter to maintain it, but shall be eternally tormented therewith in body and soul, because they have offended with the one and the other; for sins are the bait and nourishment of this fire, which by a gathering together of misdeeds, and superabundance of iniquity heaped one upon another, enflame the soul to a perdurable punishment, even as a burning feaver, the repleat body, and render it a joice of ill digestion, by a superfluity of viands, and other disorders, and excesse from whence there was drawne a wicked habitude; for the soul then comming to remember her delights, agitated with the living and most rigorous pricks which gall it, she comes to be her owne accuser, by certaine remorse of conscience that can profit them no more, (because in hell there is no redemption) and to be his witnesse and judge, as the Apostle sets it downe in the 2. of the *Romanes, Their conscience bearing witnesse, and their thoughts accusing them, in the day when God shall judge the secrets of men.* But there is also a fire in this world, by which we must be salted and purified, for as much deduction of it as we must endure from thence, namely, tribulations, which are to us as a Minorative in Physick, of the compleat purgation that wee must receive thereby.

The two foresaid fires furthermore, that of the Altar, and the strange, may be very properly compared, that there to *aqua vitæ*, the other to *aqua fortis*, which ends and destroyes all, where *aqua vitæ* serves for nourishment, for all that wee eat or drinke participates thereof, and is that which passeth and converts into nutriment. It is true that it is revealed more nearly in some subjects then in other. Wine is that where it manifests it self soonest, and with lesse preparation and paine, afterwards wheat, and so of the rest; for there is nothing wherein nature doth so soone make his profit, as of these two. *Aqua vitæ* is also called burning, because it conceives so easily the flame and burneth, for that it is necessary, that whatsoever doth nourish must suffer under the fires action. Otherwise how is it that naturall heat could

work

work thereupon, which is much weaker then that of fire? we know by experience that we could not draw any nourishment from ſtones, metals, earth, and other ſubſtances, whereupon fire cannot bite; and if wolves doe ſometimes eat clay, wild-ducks, and other birds, ſmall flints, and gravell, it is either to avoid vacuity, or for ſome medicament to them knowne by a ſecret inſtinct of nature, but not that this doth digeſt or ſerve them for maintenance, no more then Iron doth *Oſtriches*; which yet they corrupt by a ſtrong and great heat of their ſtomach. But you will ſay, that this aſſimilation contraries the text of the 10. of *Leviticus* where *Aarons* ſonnes are ſo burned for offering ſtrange fire.

That which *Rabbi Simeon* to *Zohar* relates in part, that they ſerved at the Altar, being drunk, and overcome with wine, for that which followes after demonſtrates it; that God ſaid unto *Aaron*, Thou nor thy ſonnes ſhall not drink wine when you enter into the Tabernacle: whereto may be anſwered, that ſimilitudes cannot in all, or through all agree, otherwiſe it would be the ſame thing they repreſent. *Aqua vitæ* doth not make drunke if men take not ſo much at a time, that it may alienate people from their ſpirit. And yet being ſeparate from wine, the remainder ſhould be nothing but phlegme, and reſidences, which cannot in any ſort make drunke, nor being therewith mingled and adjoined by nature, as to ſtoppe again the acuity of the *aqua vitæ*. Yet we ſee by experience, in Germany and other cold Regions, where *aqua vitæ* is in good eſteem, as well for the quantity which they take; it doth not for that make men drunke, as wine would do in ſuch a quantity, as that, wherewith it ſhould be quenched; and putting a little Salt in very ſtrong wine, it will make men drunk ſooner then to drinke it pure. I have often made tryall, that often joyning together *aqua vitæ* to that which men had drawne, this mingling could not cauſe drunkenneſſe any more, becauſe the parts once ſeparated of the compounded elements, and then reconjoined, take another nature then it had at the firſt. Certes it is a great ſupport and comfort that *aqua vitæ* hath for a weak ſtomach, either through age or other accident, although men thinke that it burnes and offends the noble parts; for though it be inflamable, it is not therefore burning. He that would ſee the great vertues thereof, let him read the *Quinteſſences*

of *Raimund Lullius*, *Rupescissa*, *Vlstadius* his heaven of Philosophers, for wee will not stay here as on a thing too triviall and beaten. They call it the quintessence for the conformity it hath with the celestiall nature, because that as the heaven, which is as another Air, but more subtill then the Elementary, contains the Stars, whence it receives divers impressions and effects that it doth infuse and communicate unto us, here below, the same *Aqua vitæ* doth easily impregn it self, with the qualities and specificall vertues which are therein put to infusion. To this proposition of heaven and Stars, and of their different impressions, wee will not here passe over a fine dispute which here presents it self. The Earl *Pica de Mirandula*, truly a prodigious spirit accompanied with great Literature, in his 3. Book against Judiciall Astrology, 25. chap. transported with too hot a curiosity to impugn this Art, Will we (saith he) prove that the vertue of all the Stars is but even one? Let us suppose this Maxime. That the nature of heaven cannot more openly and sucinctly, expresse, then by saying heaven to be a unity of all bodies, for there is nothing in all the universe that doth not depend upon this certain one, as from his primitive course, with many other premisses wherewith hee would conclude that of the propriety and vertue of each Star indifferently, depends the faculties and vertue of all the composed Elements, without having there other difference between them, if peradventure, this was not in greatnesse; as it is apparently seen: nor can men say, that one presides more particularly to one thing here below, then to another: for every Star presides to all; so that if all were joined and united together in one onely body, this should be as if infinite flames and fires should come to assemble, to make but one, which would be stronger then true, but not of diverse propriety and nature, which doth not change it self into homogeneall, and homomaternall substances, by a coacervation, nor which comes to produce other effects then it did, being separated, as one may see in water, and a great torch in respect of a little waxe light, which will light infinite others as well as the torch, though more powerfull, to heat, boil, and burn, as being in a greater volume.

But it is a very hard thing to overthrow an opinion already received of long durance, chiefly if it bee supported with authority

thority of holy Scripture, which muſt bee to us as a touch-ſtone, by it to verifie our ratiocinations, for the moſt part uncertain and erroneous, if they bee not conducted by divine inſpiration: Is is written in the 147. *Pſal.* 5. *He knoweth all the Stars, and calleth them all by their names.* That if they have all different and particular names, wherefore ſhould it ſerve but to diſtinguiſh them in their effects, proprieties, qualities and vertues? for the name of things, imports the ſame. Follow that which is ſaid in the 2. of *Gen.* as *Adam* named every thing, ſuch was its true and proper name: which *Plato* in his *Cratylus* ſaith is not onely the type and repreſentation of things, but their Eſſence. And in this caſe there is a fair conſideration to bee marked, that God left to *Adam* the nomination of terreſtriall things: but reſerved to himſelfe that of Celeſtiall: as hee expreſſeth in the 115. *Pſal.* 16. *The Heaven of Heavens are the Lords, but the Earth hath he given to the children of men:* which is as much to ſay, according to *Rabbi* the *Ægyptian* in the 2. Book of his *More*, or director, 25 Cha. That the Creator knoweth himſelf alone the certain verity of the heavens, what is their form, ſubſtance, and their motions; but upon that under heaven he hath given power to man to know, for Earth is properly mans world, where hee produceth, and the place of his converſation, as long as hee liveth: as fire and light attached to matter: there where the cauſes upon which we might found our demonſtrations concerning heaven, are out of our knowledge, being ſo far remote from us. And in this caſe *the Heaven of Heavens, are the Lords*, there may be a double expoſition, according to the punctuation and reading. *That Heaven belongs to the Lord of Heaven*, and ſo the *Hebrewes* take it, but who doubts, but that the Earth alſo belongs to him, as well as the Heaven? *The Earth is the Lords, and the fulneſſe thereof*, and in the 23. of *Jer. Doe not I fill the Heaven and the Earth? And the Heaven of Heavens is reſerved for God, and the Earth is left to the children of men*, which is a manner of ſpeech uſuall in the holy Scripture. *For if the Heaven and the Heaven of Heavens cannot comprehend thee*, ſaith *Solomon* to God; for the *Hebrewes* metaphorically call Heaven, things that are far diſtant from our ſight: and we alſo after their imitation, as when wee ſpeak of a Kite, Heron or Gerſalcon, when they fly ſo high, that wee can hardly diſcern them, that

they goe to looſe themſelves in Heaven: ſo that all which is here under the ſphere of the Moon, and generally all that is above us, they call it Heaven: and the Heaven of Heavens, the Æthereall Region from the Moon to the Firmament, as well the Firmament it ſelf, or the *Empyrean* Heaven. But farther that the Stars ſhould bee all of one nature, propriety and effect, to ſee them ſo like, beſides their greatneſſe and clearneſſe, it follows not that the ſame appears of the ſame ſort as of fire, yet wee commonly call them fires and celeſtiall lights: It is as if the ſeeds of trees and plants, whereof there are infinite, ſhould all mixe together, and the firſt buds alſo, that they caſt, which differ as nothing, but to the meaſure whereunto they grow, their differences doe manifeſt them. The *Hebrewes* hold that there is not ſo little, and poor a herb on the Earth, nor any other thing of the three kinds of the compoſed Mineralls, Vegetables, or animals, that hath not above its correſpondent Star, that aſſiſts it, and from which it receives its maintenance and conſervation. But how can that agree? will ſome ſay to the contrary; becauſe it ſeems to derogate and contradict that which in expreſſe terms is ſet down in the 1. of *Gen.* where it is written, that in the third day, *the Earth of her ſelf brought forth herbs, and trees, containing in them their ſeeds: according to their kinds*: nevertheleſſe the Sun, nor the Moon, nor the Stars, were created till the day after, the fourth by which is deſigned its effect and function: *Let there bee lights made, in the firmament of the heaven, namely the Sun, the Moon, and the Stars, to ſeparate the night from the day: and let them bee for ſignes, and ſeaſons, for dayes and years*: without attributing any thing of their aſſiſtance, upon trees and plants, and other elementary things.

But to return to the particulars of *Aqua vitæ*, there will be no hurt here to touch upon this experiment thereof made, very gentile and rare, leaving others that are more common, *Aqua vitæ* hath this particular, that it diſſolves not ſugar, nor joines not with it, as doth its flegm and common water, vinegar, and other liquors: but by artifice it ſelf, of two it makes a thrice ſweet liquor, very proper againſt the fluxes of Catarrhs, and ſalt rheumes, that moleſt the ſtomach, and throat, and is thereunto very good and comfortable. Lay in ſteep a day or two Cinnamon

namon groſſely beaten; and take off the infuſion very neat: take fine ſugar within a pottage diſh that hath ears, brought into fine ſmall powder, and ſo perfume it, mingle it with a ſmall portion of Sugar roſet. Poure thereon this *Aqua vitæ* and make them a little warm upon aſhes, then put fire thereto with a lighted paper, ſtirring all well with a little ſpit of clean wood, ſo long untill the *Aqua vitæ* burn no more, & there will remain a liquor moſt agreeable to the taſte, and mervailouſly comfortable: you may add thereto liquor of pearls, Coral and other the like, which diſſolve eaſily in the juice of Citron or diſtilled vinegar, which makes it ſweet to ſtream out upon it a quantity of common water or the phlegm of *Aqua vitæ*: and not by calcining it as *Paracelſus* and his followers do, with Salt-Peter, which is manifeſt poyſon: ſo that things are done in vain by more, that may be done by fewer, ſo that it bee juſtly done. Further, every one ſufficiently knowes how to draw *Aqua vitæ*, filling two parts of the Alimbeck with Glaſſe, or *Beuvis* Earth, with good old wine, and diſtilling it with an eaſie fire through a Bath in a Caldron full of water, with chaffe. Continue the diſtillation untill you ſee long veines and ſprouts appear, in the Chappe and in the Recipient. For it is *Aqua vitæ*, which mounts firſt, and the phlegm comes after in groſſe drops, as tears; which is a token that there is no more *Aqua vitæ*. Men may refine it, paſſing again another time: But I ſhould not bee of an opinion, that to take it into the body, it ſhould bee more then once. And it is a ſtrange thing that by its own ſubtilty, for it will mount through five or ſix doubles of paper *broüillat* without wetting it. I have ſeen them caſt a full glaſſe thereof in the air, and not one drop to fall to the earth: It is of ſovera'gn force againſt all burnings and chiefly that of ſmall ſhot, with which ſhee hinders (as was ſaid before) the *Eſtiomenes* and Gangreenes: which ſheweth ſufficiently the purity of its fire which may by good right be called Celeſtiall. See here that which *Raimund Lullius* ſets down of his proprieties and vertues. Wee muſt not underſtand (ſaith he) that neither quinteſſence nor any other thing here below, can render us immortall. It is ordained for all men once to die: nor can we prolong our dayes beyond and above the prefixed time, for that is reſerved to God. *Mans daies are ſhort, and the number of his moneths are with thee: thou haſt appointed his limits which hee*

An inflamation arising from purecholer in the skin exulcerating it: with pain.

cannot passe, there where on the contrary they may well bee accidentally shortned: *Aqua vitæ* then, nor all other sorts of quintessences and restoratives, cannot prolong our life for one minute of an hower; yet they may conserve and maintain it to the last but, preserving it from putrefaction, which is it, that shortens it most: But to defend putrefaction by corruptible things, that cannot bee: we must therefore find out some incorruptible substance, proper and familiar to our nature, which conserves and maintains the radicall heat, as oil doth the light of a Lampe. Such is the *aqua vitæ* drawn from wine, the most comfortable and connaturall substance of all others, provided it be not abused with excesse. *Plutarch* in the 3. Book, the 8. question of his Sympoſiaques, compares wine to fire, and our body to clay. If you give fire (he sets it down there) which is of a mediocrity to the clay, and earth to the Potter, he will consolidate it in the pots, bricks, tiles, and other the like works, but if it be excessive, hee resolves it, and makes it melt and run. Moreover *Aqua vitæ*, preserves strongly from their corruption, as wee may see by things vegetable and Animall, which men put there to mingle, which by this means conserves them in their entire length. It comforts and maintains a man in vigor of youth: which it restoreth from day to day, it rejoyceth and strengtheneth the vitall spirits: it digests crudities taken fasting, and reduceth the equality, the excessive superfluities, and the defaults which may bee in our bodies; causing divers effects according to the disposition of the subject where shee applies her selfe, as doth the Sunnes heat, which melts wax and hardens durt, and fire doth the same. And there is that celestiall spirit residing in *Aqua vitæ*, so susceptible of all qualities, proprieties, and vertues, that she can make her hot, empregning it with hot things, cold with cold things, and so of the rest; being shee is naturall, conformably to our soule, inclinable to good and evill, for although it consists of the foure Elements, they are therein so proportioned, that the one doth not domineer over the other. Wherefore they call it Heaven, whereto wee apply such starres as wee will, namely of the simple Elements, of which she conceives the proprieties and the effects: herein we may compare celestiall fire to the Altar.

But

But ſtrong waters, which diſſipate and ruine all, are this ſtrange fire, and ſo Alchymiſts call them, and fire againſt nature externall fire, and other the like exterminatives. Certes if the effects of Cannon Powder be ſo admirable, conſiſting of ſo few ſpecies, and ingredients, which may be well called the true infernall fire, the devourer of mankind. The action of ſtrong waters is no leſſe which burne all, being compounded onely of two or three ſubſtances, that which wee commonly call the *Separator*, *Salt-peter*, *Vitriol*, or Allum Ice, and this diſſolves Silver, Copper, Quickſilver, and Iron in part. *La Regalle* which is no other thing then the preceding rectified upon *Salarmoniac*, or common Salt, diſſolved partly with Iron, Lead, Tinne, and intameable Gold, with all ſorts of fire. It is true, that ſtrong waters doe not deſtroy metals, that they returne not to their firſt forme and nature, but drawes them to water, and a melting liquor. This was certainly a good Artificiall induſtry in mans ſpirit, to excogitate ſo ſhort a way to ſeparate Gold and Silver melted together, and ſo uniformedly mixed, that an ounce of Gold melted with an hundred markes of Silver, each part thereof will equally attract his portion, as wee may ſee by the refiners practiſe, which to prove that which it holds of Gold & of Silver, a confuſed maſſe of divers metals will take but 30. grains to make their eſſay in the Coupelle, and from thence will judge that the ſame proportion that you ſhall finde in this ſmall volume, ſhall bee alſo in the whole maſſe; all that which may bee therein of impure imperfect metall goes away partly in ſmoake, and is partly conſumed by fire, and partly ſticks like Birdlime within the Coupelle, nothing remaining above it but what is fine, namely Silver and Gold, which is there incloſed, with which they ſeparate ſtrong waters called on the occaſion the *divider*, which diſſolves Silver into water, and Gold falls to the bottome as ſand; the water afterwards evaporated, the Silver retires it ſelfe. But here it would be too much to ſpeake of the effects of ſtrong waters, one of the principall and ſhort inſtruments of Alchymie, and the Art of fire and Salt, with infinite fine allegories, which thereby may be appropriated upon Holy Writ.

Yet theſe two fires may be compared, namely the ſtrange fire

to

to Leaven, to the Sea water which is salt, and to Vinegar, a corrupted Wine, and other sorts of Leavens Fires against nature. And the Celestiall to the Altar to pure and unleavened Past, to sweet water fit to drinke, to *Aquavitæ*, without Vinegar, representing the state of innocence in our first fathers, before their transgression, and the simplicitie of their knowledge, infused into them by the Creator. But when they were once tempted afterwards with ambition, to know more then they should, they would by humane discourse become more subtill and sage, in tasting the fruit of knowledge of good and evill; their Past without Leaven began to swell, to bee proud with the Leaven themselves introduced, which perverted and spoyled it, appropriating it to corporall and sensible things, for the bread which wee eate is leavened, but that which wee use in the Church must not be so, and not without cause, for unleavened bread will bee kept six moneths without molding or corrupting, that leavened bread will not keep so many weekes. It is therefore that the Apostle said, a little Leaven corrupts the whole Masse: Because that one propriety of the Leaven is to convert into their corruption all that is adjoyning of their nature, as Vinegar doth Wine, and Leaven pure Past, also Rennet which is in the number of Leavens. And when they have no Leaven, they make some, corrupting the Past with Vinegar, Lees of Beere, Egges, and like substances, who by their corruption acquire to themselves the propertie of strange fire which is able to convert into its nature, that where it can bite, as wee may see in a Feaver against naturall heate, so that heeturnes it selfe into all things, and all into it selfe, according to *Heraclitus*, who set it downe for the Principall, yet after *Zoroastres*, who thought all things were begotten of Fire after it was extinguished, for being living it begets nothing, no more doth Salt, nor the Sea which *Homer* calls ἀτρύγετον, unfruitfull, which doth nothing but consume and destroy: An immense and wicked portion of things (saith *Pliny*) and wherein it is doubtfull whether it consume or bring forth more things. Leaven then is a strange fire, and is indeed caustique or burning, for applyed to naked flesh, it engenders therein little *clochet*, which shewes its fieryness, (also it doth not so without Salt,) called for this reason in Latine *fermentum*,

Leaven,

Leaven which increaſeth by being warme: and in Greek ζύμη Leaven from ζέω to boile. The Chymicks call it the interior fire, fire within the veſſell, for wee ſee by experience, that bread, if the Paſt be not leavened, what boyling ſoever you give it, ſhall never be but of a hard and uneaſy digeſtion, greatly oppreſſing the ſtomach, if the Leaven which they joyne thereunto make it boyle within; whence then it comes that *Moſes* ſo knowing a man, and ſo illuſtrated with the Divine Spirit, ſo rejecteth a thing ſo profitable and neceſſary, and baniſheth ſo expreſſly the Leaven of the Sacrifices, which is ſo great an aide and ſuccour in our principall aliment, Bread. *You ſhall burne no Leaven nor Honey in the Lords Sacrifice, Levit.* 2. 11. And *Exod.* 12. 15. hee condemneth to death thoſe who in the dayes of unleavened bread ſhould eate leavened bread, or ſhould have ever ſo little in his houſe. Is it not becauſe Idolaters uſe Leaven? but hee doth not forbid it in all and throughout all; for in the 23. of *Levit.* 17. he commands them to offer two leaven loaves. Moreover Idolaters imploy alſo in their Sacrifices Salt and Incenſe, and many other things that are not forbidden. It muſt then bee that ſome myſtery lies hidden hereunder. *Origen* in his 5. *Homil.* upon *Levit.* interpreteth Leaven for arrogance, that wee conceive of a vaine worldly doctrine, which blowes us up as leaven doth Paſt, and makes us proud, thinking that wee know more then wee doe. So that wee quit the expreſſe and direct Word of God, to retaine our ſelves within our phantaſtique traditions, as our Saviour reproacheth it to the Phariſees, *Mark.* 7. Truely *Eſay* prophecied very well of you Hypocrites, when hee ſaith, *This people honore's me with their lips, but their heart is farre from me, howbeit in vaine doe they worſhip me, teaching for Doctrines the Commandements of men, Mark.* 7. 6, 7. And therefore admoniſheth us to beware of this Leaven. And upon *Numbers*, it is not to beleeve ſaid the ſaid *Origen*, that God would puniſh with death thoſe who during the ſolennitie of unleavened bread had eaten leavened bread, or that had leaven found in their houſes, but by leaven is underſtood malignitie, envie, rancor, concupiſcence, and the like vices that inflame our ſoules, and make them boile with wicked and pernicious deſires, corrupting, altering, and perverting all that which might bee good, following what the

Apoſtle ſaid, *a little Leaven corrupts the whole maſſe.* Therefore we may not undervalue any little ſinne, for after the manner of Leaven it will very ſoone produce others; undervalue not, ſaith St. *Auguſtine*, the machinations and ambuſhes of a few men; for as a ſparkle of fire is a ſmall thing, and which can hardly be diſcerned if it meet with food and nouriſhment, it will in a ſhort time ſet on fire great Townes and Cities, Forreſts, and whole Countries. Leaven is the ſame, for how little ſoever you put in your Paſt or Dough, it will alter it in ſhort ſpace and convert it to its owne nature. Perverſe Doctrine is of the very ſame, which gaineth Countries by little and little, as a Canker doth in the whole body.

And in his third Book againſt *Parmenian* to glorifie himſelfe, not in his ſinnes, but in thoſe of others, as the *Phariſee* ſaid, *Luk.* 18.11. *I give thee thanks O Lord God, that I am not as other men are, Extortioners, Unjuſt, Adulterers, &c. I faſt twice in the weeke &c.* comparing his owne innocence to the defaults of others, this is but a little leaven, but to boaſt himſelfe in iniquities, and treſpaſſes, is a great one. Furthermore, Leaven is taken in good part, as well as in bad part, in holy Writ, which relates to the two fires. The firſt hath been touched heretofore for pride, and naughtineſſe, that corrupts the ſoule. Touching the good, in the 7. of *Levit.* 12, 13. there are loaves of leavened bread, which they offer for peace offerings, with oblation of thankſgiving, and in the 23. 17. of every family two loaves of the firſt eares of wheat at Pentecoſt; and in St *Matthew*, and the 23 of St. *Luke* Jeſus Chriſt compared the Kingdome of God to leaven that a woman had put into three meaſures of dough, till it was all leavened; for there it is taken for the fervent zeale of ardent faith; and it is the fire wherewith we muſt be ſalted: for as the fire boyles our meats, and the ſalt ſeaſons them, alſo leaven is the cauſe that the paſt bakes the better, and prepares thereby to make more wholeſome, and of lighter digeſtion, more ſavcury, and of better taſt. In which caſe leaven relates to the Evangelicall Law, as Saint *Auguſtine* ſaith, and old leaven to the Moſaicall, which the Jewes tooke by the barke, and by the hairs. By reaſon whereof the Apoſtle admoniſheth us, to caſt it farre from us: that is to ſay, all ſuperſtition, and malice; *Caſt off the old leaven, that you may be a new lump, as ye are unleavened, for even*

Chriſt

Christ our Passeover is sacrificed for you. Therefore let us keep the Feast not with old leaven, neither with the *leaven of malice and wickednesse*, but with the *unleavened bread of sincerity and truth*, which leaven is without doubt this strange fire, that devoures and consumes us within; that is to say, our soul, to swallow us up, and make us goe downe living into Hell. And the Fire of the Altar, the celestiall fire of charity, faith, hope, it is that which we must desire of God to kindle in our hearts, and to season our thoughts and our desires, that no corruption be begotten there; as it doth here below in things corruptible and corporall; the prompt Minister, and executor of that, which the divine goodnesse will please to give of comforts and commodities in this temporall life. What obligations then do wee owe thee, thou excellent portion of Nature, without which we should live in so great misery? thou doest lighten in darknesse, thou dost make us rejoyce in obscurity, bringing us another day. Thou doest chase away from about us, hurtfull powers, feares, and nocturnall illusions; thou doest warm us being cold, thou doest redry us being wet; thou bakest our viands; thou art the soveraigne Artizan of all arts and manufactures which have been revealed unto us, to serve as a rampard against our naturall Imbecillities, that make us in regard of our bodies the feeble and infirm animall of all others. All this by reason of thy Divine beneficence, thou doest communicate to all mortals. And thou, O cleare luminous Sunne, the visible image of the invisible God, the light whereof, doth rebate it selfe in thee, as within a fair manifold multiplying glasse, rendring thy selfe overflowing with all sorts of happinesses, which afterwards thou communicatest to all thy sensible Creatures, being so fair and so desireable a liberall benefactor, thou arisest most resplendent, with luminous beams, which thou doest spread abroad into all parts of the world, and by the vertue of thy spirit, and breath, by thy vivifying vigour, thou governest and maintainest this little All. Thou the illustrious Torch of Heaven, thou the light of all things; cause and secondary Author of all that groweth here below, which by the faculty and power, which the Soveraigne dispensator of all goodnesse hath given thee, obligeth all nature to thy selfe; which with an unwearied course, doest dayly run through the foure corners of the Universe. Thy beauty, thy

light, thou doeſt lend unto our ſenſes by thy unknowne and imperceptible Divinity, and imparteſt it with a liberall largeſſ; without any vaile or covverture that come to enterpoſe betwixt them to the Church, thy deare ſpouſe, to break open to us here below, the effects illightning by the ſame meane of thy inextinguible and inexhauſtible Torch, all the celeſtiall fires. Looke upon us then with a benigne and favourable eye, and by the excellent beauty which ſhewes it ſelfe in thee, elevate our underſtanding to the contemplation of this other more great, that no mortall eie can behold, nor ſpirit apprehend, but by a profound and pious thought, for as much as it will pleaſe him to gratifie it.

But thou Soveraigne Father of this intellectual fire and light, what can wee bring thee here, but devout ſupplications and prayers? that it will pleaſe thee to burne with the fire of thy Holy Spirit, the wills and courages of us thy moſt humble Creatures, that wee may ſerve thee with a chaſt body, and to agree with thee by a pure and neat conſcience: to the honour and glory of thy holy name, and ſalvation of our ſoules: through our Lord Jeſus Chriſt, thy deare Sonne, who liveth and raigneth with thee, God coeternall, for ever and ever, AMEN.

The

The ſecond Part of the Lord BLAISE *his Treatiſe touching* FIRE *and* SALT.

Every man ſhall be ſalted with Fire and every Sacrifice ſhall be ſalted with Salt, Mark. 9.49. Wee have already ſpoken of Fire, Salt remaineth, of which there is no leiſe to ſay. But it is ſtrange that the Ceremonies of *Paganiſme*, ſhould be found in this reſpect, and many other in Moſaicall Traditions; Fire ſhall alwayes burne on the Altar; *Lev.* 6. 12, 13, *The Prieſt ſhall burne wood thereon every morning, &c.* And in the 2. 13, *Thou ſhalt ſeaſon with ſalt all the Oblations of thy Sacrifices; and thou ſhalt not forget to put the ſalt of Gods Covenant under them; with all thy Offerings thou ſhalt offer Salt*, which Salt *Numb.* 18.19. is called the everlaſting Covenant before God to *Aaron* and his ſonnes. And *Pythagoras* in his Symboles, ordaines not to ſpeak of God without light, and to apply Salt in all Sacrifices and Oblations. And not onely *Pythagoras*, but alſo *Numa*, which moſt part of men, hold to have been 100 years before *Pythagoras*, inſtituted the ſame according to the Doctrine of the Hetrurians. It is not beleevable that *Moſes* ſo deare and and welbeloved of God, and ſo illuſtrated with his inſpirations, whence proceeded all the documents that he left, and ſo,

so hot a persecutor of Idolatries and Ethnique superstitions, that hee would borrow any thing from them. But more likely that the Devils instigations who makes himselfe alwayes as his Creators ape, to make himselfe to idolize, war willing to divert those sacred mysteries to their abusive impieties, according to which *Josephus* against *Appion*, and Saint *Jerome* against *Vigilantius*, doe very well sute: so that as in the Judaicall Law they used no Sacrifices and oblations in Paganisme, but they used Salt as *Pliny* witnesseth in 31. Book 7. Chap. Especially in holy things the authoritie of Salt is understood, when none were made without a Salt Mill. *Plato* to *Timæus*, when in the medly and commixtion of the elements, the composed is destitute of much water, and of the more subtill parts of the earth, water resting therein comes to bee halfe congealed, saltnesse is there brought in which hardens it the more, and so there is procreated a body of Salt, communicated to the use of our life, for as much toucheth the body and senses, accommodated by the same meanes according to the tenor of the Law; on that which depends the service of God, as being sacred and agreeable to God, wherefrom hee called it a body beloved of God, for which *Homer* called it Divine, whereof *Plutarque* in his 5. Booke of his *Sympositaques* 10. question renders many reasons, and among others, for that it symbolizeth with the soule that is of Divine nature, and as long as it resides in the body, keepes it from putrefaction, as Salt doth dead flesh, where it is brought in in stead of a soule that keepeth it from corruption, whence some of the Stoicks would say, that Hogs flesh of it selfe was dead, and that a soule which was sowed therein in a manner of salt to conserve it longer exempt from putrefaction, to which a soule was given for Salt. Our *Theologiens* say that the ceremony of putting Salt into water when they hallow it, came from that which *Elisha* did, 2 *Kings* 2. 22, 23. to sweeten the waters of *Jericho*, by casting Salt upon the Spring. And that notes the people (which is designed by water (many waters are many Nations) were sanctified, must teach us by the Word of God, what Salt signifies, with the bitternesse and repentance that men should have for offending God, as water also doth the confession as well of faith as of sinnes. Of the commixtion of these two, salt and water, proceeds

ceeds a double fruit to ſeparate from ill doing, and convert to good workes. And for that repentance for ſinne ought to precede auricular confeſſion, which repentance is denoted by the bitterneſſe of ſalt, they bleſſe it alſo before water: It is alſo taken for wiſedome *You are the ſalt of the earth*, and *have ſalt in your ſelves*. And becauſe that in all their ancient Sacrifices they uſed ſalt, from thence it came that in Baptiſme they put ſalt in the mouth of the Creature before it is baptized with water, for that it cannot yet actually have the myſtery of ſalt applyed for the preſent.

On fire then and on ſalt depend great and ſecret myſteries, comprized under two principal colours, red and white, for (as *Zohar* hath it) all things are white, and red, but there is a great ſpace betwixt the one and the other. God dieth our ſinnes which are red, for concupiſcence comes from the blood, and from the ſenſualitie of the fleſh beſprinkled with blood, and we doe die his whiteneſſe in red or rigour of Juſtice, by the fire which inflameth our carnall deſires, and purchaſeth their judgement, which is throughout where there is fire, if it bee not mortified with ſaving water. And when the perverſe doe prevaile in the world, as ordinarily they doe, redneſſe and judgement extend themſelves therein, and all whiteneſſe covers it ſelf, which is rather changed into redneſſe then redneſſe into whiteneſſe, which if it have domination, all on the contrary growes reſplendent therewith. To theſe two colours alſo the ancient and the Evangelicall Law, the rigour of juſtice and mercy; the pillar of fire in the nights darkeneſſe, and the white cloud by day, wine and bread, blood and fat, which were not lawfull to eate. *You ſhall not eate fleſh with the blood*, Gen. 9. 4. And in *Levit.* 3. 16, 17. *All the fat is the Lords, it ſhall be a perpetuall Statute for your generations throughout all your dwellings, that yee eate neither fat nor blood*; where it is yet more particularly repeated in the 17. and 14. where the reaſon is rendred, for that *the ſoule*, that is to ſay, the life of the fleſh, is in *the blood*, which myſtically repreſents that of Meſſiah, wherein conſiſted eternall life, ſo that it was not lawfull to uſe any other before his comming. Of the ſame fat was reſerved for God as well that which the Hebrewes call *cheleb*, that covereth the inwards, and is ſeparated from the fleſh, as the other called *ſchumen*, which is thereunto annexed; but metaphorically the fat is taken for the moſt exquiſite ſubſtance,

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as in *Numb.* 18. the tenths the best of the fruits are called the fat of them, which manner of speech wee also use when wee say, make the portion to be very fat of any thing that there is. And in the 81. *Psal.* 16. *Hee fed them with the fat of Wheate.* It may bee also that *Moses* well knowing that these two substances, blood and fat, are of ill tast and nourishment, and quickly corrupted out of their vessells, hee forebad them the use thereof. Or if wee would enter into a certaine mystery, for that the vitall spirits consist in the blood, which are of a fiery nature, and that fat is very susceptible of flame, and proper to make lights, which are a representation of the soule. But Oile is also for Lampe, which was not forbidden to bee eaten, and wee doe not see that in Divine service wee use Tallow Candles; yet these two, fire and salt, doe signifie Wine and Milke, *I have drunke Wine with my Milke, Cant.* 5. 1. By Wine is designed the tree of knowledge of good and evill, namely vaine curiosities of worldly things, and by Milke, that of life, whereof *Adam* was deprived, being desirous to tast of that other, which was humane prudence. Before *Adam* had transgressed (said *Zohar*) hee was made participant of the sapience of superiour light, being not yet separated from the tree of life, but when hee would distract himselfe after the knowledge of base things, this curiositie ceased not till hee had wholly cast off life to incorporate himselfe to death. *Jacob* and *Esau*, the two principall Potentates on earth which are descended therefrom, Item the Rose and the Lilly, whose water extracted mounts by the fires heat that elevates it and becomes white, although the Roses bee red, as is the fume exhaled from blood and fat which they burne to *God*, to send it on high as a vapour, to imply (saith the same *Zohar*) that wee must offer him nothing but what is cleane and candid; for redneese represents sinne, and punishment that followes it; and the white, sinceritie, with mercy and the finall recompence that doth accompany it. What is it (saith *Zohar*) which is designed by the red Roses, and the white Lillies? It is the odour of the oblation proceeding from red blood, and from fat which is white, which God reserveth for his owne portion, which fatnesse relates to the sacrifice, or animall man, who is nourished with this fat, as the vitall spirits with blood; wherefore it is said, when we fast to extenuate and macerate the pricks of the flesh

flesh and concupiscence, that we offer unto God fatnesse, who will have from his Creature the soul, which is fire and bloud; and the body, namely fat, wherewith it is nourished, but the one and the other incontaminate, pure and neat, without corruption, as if they were to passe through the fire and salted; Therefore he would that they should be burned to him, that they may ascend in a white fume and an odour of suavity before him; for fume is more spiritual then matter, which the fire by subtiliation raiseth it, after the manner of Incense. And indeed all this world here, is but an odour that mounts unto God, sometimes good and agreeable, sometimes wicked and hurtfull. The forme of the thing which consisteth in its colour, and figure, remains incorporeall in the matter, where the eye goes to apprehend it, and associates with it. The tast also, remains attached to it, as the spittle moistens it, and communicates it to the tast: But odor or smell, separates them, and comes from farre by an unperceivable vapor, to the sense of the nose and braine. Wherefore the Scripture doth particularize in the rose and in the lillies, the Red and White; whose smell doth not vanish. And yet though the roses be red, yet the water of them distilled, and the fume if you burne them, are white, as those of incense, whereof it is spoken in *Psal.* 141. 2 *Let my prayer be directed as incense, in thy sight*: by prayers are understood not only prayers, but all our desires, thoughts and comportmens, and thereupon *Rabbi Eliezer*, sonne of *Rabbi Simeon*, the author of *Zohar*, making his prayer, doth thus paraphrase. *This is well knowne, and manifest before thee O Lord my God, God of our prayers, that I have offered unto thee my fat, and my bloud: I have offered them in an odor of Suavity, with firme faith and beleefe, macerating, chastising the sensuality of my flesh; That it will please thee then Lord, that the odor of my prayer, proceeding from my mouth, may be presently addressed before thy face, as an odor of a burnt offering, which they burne unto thee, upon the altar of propitiation, and that thou wilt accept it as agreeable.* He said that because that after the comming of our Saviour, & the destruction of the second Temple by the *Romans*, the *Jewish* sacrifices were converted into prayers, the bloudy sacrifices signified by the red roses, and colour of bloud, and those without bloud, as the minchad & other the like, of meal, by the white lillies, following that which was said *Cant. Chap.* 5, & 6. *My beloved is white and ruddy, he feedeth among the lillies.*

Under these four colours furthermore, which signifie the four Elements, Black the Earth, White the Water, Blew the Air, and Red the fire, are comprised the greatest secrets & mysteries. Otherwise reading in ch. 10. of 35 book *Plinie*, that *Apelles* had painted *Alexander* holding lightning in his hand, fingers seemed to hang out, and lightning to be without the Table; but reading they remembred that all those consisted of four colours. I cannot well specifie what those four colours were, which must be principall in nature, till I had learned out of *Zohar*, to consider them in the light: where, that is to be noted, that there are two fastned to the week, namely black, noting the Earth, and red proceeding there from fire; and two to the flame, Blew in the root, over against the black, and white on the top, opposite to red. But let us see how this doth well suit with Chymicall Theorie, which constitutes of these four Elements, two solid and fix'd, which prepare themselves together, the earth, and the fire, which adhere to the week, and the other two liquid volatills and flitting, water, and air, white and blew, as is the flame which is liquid, and in perpetuall motion: And we must not think it strange, that the air, the blew, should be lower then the water, or the white flame which is a'oft, because the aereall party which is the oil and fat, separate more hardly, and more difficultly from the composed, then doth the water more opposite to fire. But let us look more mystically thereinto, which the *Zohar* hath more abundantly run through. The red light, as well in earth as in heaven, is that which destroyes all, dissipates all; for it is the bark of the tree of death, as we may see in a lamp, candle, and other light, whose root is in the earth, namely, this corruptible and corrupting blackness which watereth the week; the branches and the boughes are the flames, blew and white. The week with its blackness and redness is the Elementary world, and the flame the Celestiall. The red colour commands all that is under it, and devoureth it. And if you say that it domineers also in heaven, not as in the inferiour world, wee may answer. And although there be vertues and powers above that are destructive, and dissipate all base subjacent things. All these superiors are anchored in this red light, and not the inferiors, for they are thick, grosse, and obscure; and this red light which is contiguous to that above, gnawes, and devours them; and there is nothing in the

low

low world which shall not be destroyed. It penetrates and enters into stones, it pierceth them, and hollowes them, that waters may passe over them, and drowns all in the depths and hollowes of the earth, where they divide themselves, of the one side, and on the other, till they come to resemble anew in their *Abyssus*, passing crosse the darknesses that are confounded with them; which is the cause that waters rise and fall, (they mount when they come from the sea under earth to their sources, to glide anew above the earth downwards, returning to the place from which they parted.) So that the waters darknesse and light mingling themselves pellmell, there is made within another *Chaos*, which nature comes to unmingle (the heat namely which is therein inclosed) by Ordinance of the Soveraign Dispensator that commands it. And there make lights which men cannot see, because they are dark. Every channell (to be brief) mounts upwards with his voices, whence *Abyssus* are shaken, and cry to their companion, One depth calleth to another, in the voice of their Catarracts. And who is it that cries? Open thee with thy waters, and I will enter into thee. These are all mysteries uneasy to comprehend, which intend nothing, but to demonstrate the affinity and connexion of the sensible with the intelligible world, and of the Elementary with the Celestiall; for, as it is said in another case, the Universall firmament, called the firmament of heaven, containeth things superiour and inferiour; although after divers manners. This is wel seen in a torch, where blacknesse, that is, the Earth, is the ground of three elements and colours, the red being but an inflammation and heat joined to the blacknesse, without any flame or light; as are the blew and white, which proceed from one very root, all tend a going to unite with the white flame that is above, and more highly elevated then others. Yet it is not therefore so pure and quit of all filthinesse, but that it procreates soot, with black and infected fume, whereof it must be depured by fire, till it hath perfected the consumption of its corruption, and made it a perfect whitenesse, which from that time forwards never alters. And this is that which we said before, that fire leaves two sorts of excrements, not sufficiently depured for the first proof. Ashes below, whence by the same fire is extracted an incorruptible substance of salt; and of glasse at the last, which the *Zohar* was not igno-

rant of, when he ſaid upon *Exod.* of the lees of any confected aſhes, ſalt and glaſſe is drawn. But now for that it was not ſo ſaid, it is a thing ſufficiently common and manifeſt to thoſe that deal with fire, which Cinerall excrement comes from the aduſtion and burning of coals: but the ſoot which is more ſpirituall, for that mounts and elevates higher, is born of the flame which hath no leaſure or power to perfect its mundification, ſo that the pure and impure mount together. And aſſuredly nothing can better agree with our ſouls after their ſeparation from the body, which carries away with them the imapurities which they have attracted from it, during their reſidence here below, which they muſt repaſs by fire, & be perfected by white throughout. *Every man ſhal be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt.* The weik and aſhes repreſenting man, the exterior animal, and his body, and the two flames, blew, and white; the blew the Celeſtiall and Ethereall body, and the white, ſouls ſtript of all Corporeity: which in good men ſhall be burnt with fire that burns alwaies upon the altar, and ſalted with ſalt from the Covenant, the promiſes namely of his Meſſiah, into which the Prince of this world, hath but ſeen, as it hath done in the poſterity of *Adam*, which is al filled with aſhes whereof it was firſt built, & with the ſoot of originall ſin, whereunto he faſtned by his diſobedience, prevarication: So that we are the night where *Moſes* began to reckon the day, for that we are according to the fleſh, before the *Meſſiah*, who being come after, is the enlightned day of this clear ſun of Juſtice, which the Cabballiſts ſay is the repreſentation of *Jehovah*, whoſe ſheath (as they call it) is *Adonei*, from whence God muſt be drawn out: for it is hee, that mundifies the righteous, and burneth the wicked with dark and obſcure fire. To which that alſo beateth, which is ſaid of the Thrones Animalls, there ſhall deſcend a Lion enflamed, that ſhall devour the oblations. There are Angells committed upon every member that ſinneth, of whom they conſtitute themſelves the bringers on: for every man that commits any offence, he ſuddainly delegates to himſelf an accuſer, which will be no more favourable to him then he muſt be, but will lend him a fire from above, to burn that member that ſhall have treſpaſſed. But *Jehovah* intervenes from above, who with his water of mercy, quencheth this fire, after the party Delinquent ſhall have his ſpots purged away. And

there

there is but he alone, that is the angel of peace, that make the foule reconciliation with God, to whom he comes by the intercession of this sacred name: there is no other name; all that the *Zohar* sets down, which is as Christian-like spoken by a Rabbin which was never baptized.

That premised for a ground work of what we shall say hereafter, St. *Marks* Greek text carries it, πᾶσα θυσία ἁλὶ ἁλισθήσεται, every sacrifice shall be seasoned with salt; where the *Latin* version which the Church holdeth, for θυσία a sacrifice, as in truth this Greek word signifies, all sorts of sacrifices, *hostia's*, *victima's*, and *ceremonies*: But *Porphyrius* in his second book of sacrifices, doth particularize it to herbs that men offered to the Gods, for from the beginning they did not present them: this he spake of Incense, Myrrhe, Benjamin, Storax, Aloes, Labdanum and other the like odoriferous gums; but only certain green herbs, as certain first fruits of seeds that the earth produced; and trees were procreated from the Earth before Animalls, and the earth was clothed with herbs, before it produced trees. By reason whereof, the gathering certain *pieds* of herbs all entire with their leaves and rootes, and seeds, they burned them, and sacrificed the odour and fume that proceeded therefrom to the Immortall Gods: and of this exhalation they cast, which the Greeks call θυμίαμα *suffitus*, perfumed, whence comes the word θυσία *victima* sacrifice. Therefore they do not refer them properly to bloody sacrifices, for the *Romans* for more then 800 years since, by *Numas* Ordinance, had no Images of Gods, nor other sacrifices, then dough with salt, which were from thence called ἀναίμακτα, that is to say, without blood. Hitherto *Porphyrie*.

It hath been said heretofore that there was nothing more common, nor lesse well known then fire. And as much we may say of salt: wherefore it is that *Moses* made so great account of it, as to apply it to all sacrifices. Calling it the perpetual Covenant that God made with his people; of which alliance by the *Hebrews* called *Berith*, they found three or four marks in the Scripture; The bow of heaven, *Gen.* 9. *Gen.* 17. 2. Circumcision to *Abraham*, and the universall paction, *Numb.* 18. 19. Further yet the Paction of the Law received in *Horeb*, *Deut.* 5. 2, & 3. The Lord our God made a Covenant with us in *Horeb*; which hath been time out of mind in singular and venerable recom-

mendation towards all sorts of people: you bless your tables by putting on of salt-sellers (saith *Arnobius* to the *Gentiles*.) But *Titus Livius* in his 26. that they may have a salt-seller & a dish or platter for Gods cause. And *Fabricius*, that thrice valiant *Roman* Captain, had never gold nor silver but a little drinking cup, whose foot was of horn, to make his offerings to the Gods, & salt-seller to serve for sacrifices forbidding as *Plinie* hath it, in his 33. book, 12. ch. to have other Silvery then those two. It was furthermore a marke and symbole of Amity, as was salt: Wherefore the first thing that they served strangers, comming to them, was Salt, to note a firmity of their contracted Amity. And the great Duke of *Muscovie*, as *Sigismund* puts it down in his Treatise of the affairs of *Muscovie*, he could not do greater honour to those that he favoured then to send them of his salt. *Archilocus* as *Origen* alledgeth against *Celsus*, among other things, reproacheth *Lycambes* to have violated a very holy and sacred Mystery, of the amity conceived betwixt them by the salt & the common table. And upon Saint *Matthew* speaking of *Judas*, he had not (saith he) any respect either to the remembrance of their common table, or to salt or bread which we did eat together. And *Lycophron* in a poem of *Alexander* called salt *dyrius* purifying and cleansing; alluding to that of *Euripides*, that the sea washeth away all faults from men, for that the sea which the *Pythagoreans* because of its bitternesse and saltnesse, call it *Saturnes* tears, and a fift Element, and is nothing but salt dissolved in water. And certes it is a thing very admirable, the great quantity that there is of salt, sith that we hold it for an infallible maxime, that God & Nature made nothing in vain. For besides that there is found thereof in the earth, part in liquor which they scum off, part in yce, as at *Halle* in *Saxony*, and at *Berre* in *Provence*, part in hard rocks, as in *Teplaga* a land of Negroes, where they carry it more then two hundred miles off upon their heads, and transport from hand to hand by relayes, even to the Kingdome of *Tombut*, serving for money that passeth for current in all those quarters, as it doth also in the Province of *Gaindu* in East Tartaria. According to *Marc. Pole* in his 2 book, 38 chap. and also that if they have it not for all purposes in their mouth, their gums rot, because of the extream heats that raign there, accompanied with corrupting Moorish moistures: for which reason they must hold

thereof

thereof continually moiſtening it with a thing that doth hinder putrefaction.

I have many times made triall very exactly, that of Sea-water, men make or draw more then halfe of ſalt, cauſing the freſh water that is therein, ſweetly to evaporate away, whereas an enormous quantity then would there remaine of ſalt, if the freſh ſubſtance of the Sea were there from extracted? There are no ſands or deſerts, of what long extenditure ſoever, that can compare therewith, not by the 2. thouſand part; for many men would equall, yea preferre the Sea in quantity and greatneſſe unto the earth. We muſt not here dwell long on particularities that concerne ſalt. *Plinie* in his 35. Book *Chap.* 7. The greateſt part depending upon nothing but heareſay, for all tend to no other thing, but in the firſt place to ſhew that there are two ſorts of ſalt (as tis true) Naturall, and Artificiall. The Naturall growes in lakes, or in a rock by it ſelfe, within the earth, as is aforeſaid: the Artificiall is made with ſea-water, or with liquor, as a pickle drawne out of ſalt pits, as they doe in *Lorrain*, and the *French* County of *Burgundie*: which they boyle and congeale upon the fire. He there ſheweth many examples, and indeed thoſe which are more difficult to beleeve: let the faith be on the ſayers part, and among others of a certaine lake of *Tarentin* in *Peville*, not deeper then the height of knees where water in ſummer time by the Suns heat is all converted into ſalt. And in the Province of *Babylon*, there growes a liquid *Bitumen*, a little thick, which they uſe in Lamps in ſtead of oile. This inflamable ſubſtance being ſtripped therefrom, there remaines ſalt, there under hidden: as indeed wee ſee it by experience that out of every thing that burns there may be ſalt extracted, but there doth not appear any thing therein but waterifhneſſe and inflamable unctuoſity which muſt be taken away by fire, this done ſalt remains in the aſhes. And this ſalt (ſaith *Geber*) in his teſtament retaines alwayes the nature and property of the thing from which it is extracted, if this be done in a cloſe veſſell that the ſpirits may not vapor away, for there would remaine that which the Goſpell cals *ſal infatuatum*, as we ſhall ſay hereafter.

The beſt ſalt then that may be, and the wholeſomeſt, is that which is made with ſea-water in *Bronage*. And after the example thereof, that the trough throughout, where the ſalt water is made

made of clay or glue, as potters earth: and that whereof tiles is made; furthermore you must *convey* this trough by Artifice that it drink not, nor sick up the water which men draw therefrom, which is done by beating it with a great number of Horses, Asses, and Mullets, tied one to another that they may trample thereon, so long that it be firme and solid, as a certain barne flore to thresh wheate. This done, and having hollowed the channels, to put in the water, then we must have a care that the salt-pans be something lower then the Sea (*Plinie* in his 2. Book *Chap.* 106. sets downe that salt cannot be made without fresh water) they set in the first place a great receptacle where they draw the water which is called the (*a*) *Jard*: and at the end thereof a sluce by which having applyed thereunto below a hanch with a stopple called the (*b*) *Ameçau*, they make the water run from the Jard into *Parquets*, which they cal *Couches*, & of these *Couches* giving thereto a requisite hanging, by other stopples, 2. in number, called the gate of the *Poelles*, which are therein enchased within other Parquets called soldering or planching with boord, windings and means to make the water turne, by divers windings and channels almost after the manner of a Labyrinth, which it doth for a great way before it come to render it self at last, within the *Parquets* and hollowes where the salt must be congealed: alwayes diminishing the quantity of water, that the Sun-beames have therein more action, and that it be better warmed before it enter the floores, where it makes its finall congelation. But to come thereunto by certaine degrees, and proportionate measures, there are throughout the *Poelles* which they lift up and downe as those of a mill. All the earth that remaineth, which men draw by the *Parquets* and the flores they *Arrange* about them as a *Trench* or rampart, which is called *Bossis* of the convenient breadth, to passe two horses a front; which serves as well to retaine the water, as to put upon the heaps of salt, made and congealed, called *Vuebes*; and to come and goe as upon a dike, or causway from one marish to another, to lade and carry upon the beasts of carriage of the vessels which attend there neer to the shore: In the winter they content themselves with bulrushes which they sell afterwards very well for the profit they draw from them: and that for fear of rains and snows, and other aereall moistures, that moisten them anew. And all the risings are so obrun oblique,

(*a*) The first receptacle or bond of salt water whereof salt is made.

(*b*) A trunck or pipe of wood through which sea-water passes, one of the last receptacles whereof salt is made.

High grounds or little hils raised by mens hands.

oblique, and turning, that for a mile travers of right way, wee muſt make 7. or 8. ſo that being therein once caſt a little on, one may loſe himſelfe, which knew not the addreſſes, or had not a good guide, by reaſon of the turnings and bridge-ponts, that men muſt goe to make choice of, to paſſe from one place to another. And it would be very hard to make thereof a Chart or deſcription, principally in winter, where all is well-nigh covered with water, & yet more to enter in by a ſtrong hand, for conſervation of theſe ſalt pits every year, after the heats are over, the Sun not being able to make it, but in the Months of *May*, *June*, *July*, and *Auguſt*, the ſalt makers doe uſe to open certaine *Bonds*, to ſuffer the ſea-water to enter till all the formes and *Parquets* be covered, otherwiſe the froſts would deſtroy them: that if while the ſalt freezeth or creameth there come any rain, it is ſo great a retardment (and for fifteen dayes at the leaſt) we muſt empty al the water out of the *Parquets*, that the rain had altered, and therefore in rainy and cold years, they can very hardly make it.

In this regard, I come to remember an experiment that I have tried more then once, which gave me to think whether it were *Ariſtotle*, I tooke eight or ten pound of common groſſe ſalt, which I made to diſſolve in hot water, ſcumming the froth which may be there, and being left to ſettle, I put the clear by inclination in a caldron over the fire, where I made all the water evaporate, ſo that the ſalt remained in the bottome, white as ſnow: then I endeavoured to dry it in a pot, giving it at laſt a good eſtret of fire for four or five houres, when it was cold I parted it into four platters of *Beauvais* to ſhorten and gain time, in fair weather at a window where the Sunne came not, and did chooſe a moiſt time to facilitate the diſſolution, recollecting every morning that which was reſolved in water, ſo long, that at the end of ſeven or eight dayes the ſalts diſſolution was perfected, nothing remaining but I know not what thickneſſe or ſlime, in a ſmall quantity which I ſet apart, I put all my diſſolutions into *Cornues* & diſtilled all the water which could mount, being very freſh, for the ſalteneſſe did not aſcend, but remained fixe in the bottome of the veſſell, and gave at laſt a good eſtret of fire, with ſtaves of *Cotterets*, having broken the Cornues: I put the ſalt that therein remained congealed to diſſolve in moiſture as before, till there remained nothing but groſſeneſſe and ſlime as

in the former I distilled that which ascended from the water, and reiterated all those Regiments till all my salt was resolved and distilled into salt water, that which came the seven or eight time. The slime I washed well with water, to extract what might bee the Remainder of saltnesse; and so recalcined and washt them till there rested nothing but slime or pure earth without tast. Of this little salt that I had extracted, I did as I had done with others, so that all my salt, without losing any of its substance, went away in sweet water, and in this insensible slime, which came at last to one or two ounces. What then became of the saltnesse of this salt? Certes herein I have lost all my *Latine*, and know not what to say thereof, only it is gone in verity as I say: If any one would untie this knot, would indeed do me a great pleasure: I will leave it to mix with others, to come to the particular praises of salt, without which, saith *Plinie*, we could not live civilly. All the grace, gentility, ornament, pleasures and delights of humane life, cannot bee better expressed then by this word; which extends also to the pleasures of the soul, the sweetnesse and tranquillity of life, and to a Soveraign rejoycing and repose of all troubles and sorrows. It renews the pricks and amorous desires to beget its like, and hath obtained this honorable quality of Souldiers, and of pleasant and witty words, and joyous meetings, without hurt to any; from whence it should be called the Graces. According to which St. *Paul* saith in the 4 to the *Col. 6. Let your speech be alwaies with grace, seasoned with salt.* And in the end it is the seasoning of all our viands, which without it would remain unsavoury and without tast. So that it is said to right sense in the common proverb, there is nothing more profitable then the sun and salt. So *Plinie* discourseth thereof, in the place alledged, and *Plutarch* in his book and 4 question of his Symposiacques, without salt we can eat nothing agreeable to the tast, for bread it self is more savoury if it be mingled therewith: therefore ordinarily in Churches and covering of tables, they couple *Neptune* with *Ceres*, for salt things are as it it were an allurement and a spur to excite appetite: So that before any other nouriture wee take that which is sharp and salt, whereas, if they begin with others they would incontinently prostrate themselves. That which hath no tast can it be eaten without Salt? *Job. 6. 6.* Salt also renders drink more

delicious, and it is of infinite other uſes and commodities of life, that holds more of man; whereas the privation thereof, makes it brutall. It is furthermore a mark and ſymbole of Juſtice, becauſe it guards and conſerves that to which it is introduced and faſtened. Of Amity alſo, and Gratitude, ſutable to that in the firſt of *Eſdras* chap.4. where the Lieutenants of King *Artaxerxes* writ to him in this manner. *We remember the ſalt thou gaveſt us in thy Palace, we would not fail to adverti ſe thee faithfully of what ſhall come to our knowledg concerning the ſervice of thy highneſs.*

Salt being there put for one of the greateſt obligations that can be had, becauſe it is a thing pure, neat, holy and ſacred, which men firſt ſet on the table. So that *Æſchines* in his prayer of the ill adminiſtred Ambaſſie, makes great account of ſalt, and a publick table, of one City confederate with another. And indeed there is nothing more permanent nor more fixt in the fire, nor more approaching to its nature, becauſe it is mordicant, ſharp, tart, cutting, ſubtill, penetrative, pure and neat, fragrant, incombuſtible and incorruptible. Yea, that which preſerves all things from corruption, & by its preparations makes it ſelf clear, cryſtalline, and tranſparent as Air; for glaſſe is nothing elſe then a moſt fixt ſalt that may be extracted from all ſorts of aſhes, and of ſome nearer then of others; but it is not ſo diſſoluble into moiſture as common ſalt; nor that which is extracted out of aſhes by way of lee, which is liquid with it by ſtrong expreſſions of fire, which are notwithſtanding two contrary reſolutions, and reſiſting one the other: chiefly afterward from all liquid humidity, unctuous but inconſumptible. It is moreover the firſt originall as well of mineralls as of ſtones, and pretious ſtones, yea of all other mineralls. Likewiſe of vegetables and of Animalls, whoſe blood and urinall humour, and all other ſubſtance is ſalted, to preſerve it from putrefaction: and in generall, from all mixed and compoſed Elements; which is herein verified that they reſolve themſelves into it, ſo that it is as the other life of all things; and without it ſaith the Philoſopher *Morien*, nature can no wayes work, nor can any other thing be ingendred, according to *Raimund Lullus* in his teſtament. Whereunto all chymicall Philoſophers doe adhere; that nothing hath been created here below, in the Elementary part better, nor more pretious then ſalt.

There is salt then, in every thing, and nothing can subsist but for the salt which is therein mixed, which ties the parts together as a chain, otherwise they would all go into small powder, and give them nourishment, for there are two substances in salt, the one viscous, gluish, and unctuous, of the nature of air, which is sweet; and indeed there is nothing that nourisheth but what is sweet; the bitter and the salt do not. The other is a dust, sharp pricking and biting, of the nature of fire, which is laxative. For all salts are laxative, and nothing doth loose the body, that participates not of the nature of salt: Mark then, wherefore is it that those that drink salt water die speedily of dysenteries? the salt which is mingled therewith causing a gnawing in the bowels; for there is nothing corrosive but salt, or of the nature of salt, fiery of it self, saith *Plinie, lib.* 31. *ch.* 9. and yet enemy of actuall fire, for it leaps up and down, it danceth to and fro, and crackles, corroding also all to which it is fastened; and drying it, although it be the strongest and most permanent humidity of all others, and it is a moisture (saith *Geber*) that above all other moistures expects an encounter with fire.

So we see in metals, which are nothing else but congealed and baked salts, by a long and successive decoction, within the earths entralls, where their humidity is abundantly fixt by the temperate air it meets withall there. And these salts do participate of sulphur and quicksilver, which joined together make a third name Metalline salt, which hath the same fashion and resolution as common salt; which is taken for a symbole of equity and justice, as also are metals, but for another consideration. For melt Gold, Silver, Copper, and other metals together, they wil all mingle equally: So that if upon a hundred parts of silver, yea two hundred you melt one of gold, the least part of this silver, in what regard soever you will take it from the totall masse, shall in respect of it self, take its just and equall portion of gold and no more nor lesse, wherefore they are taken for distributive justice. But salt is for that throughout, where it attacheth flesh, fish, vegetables, it keeps them from corruption, and conserves them in their entire, and makes them durable for many ages. Fire on the contrary, is an evill host, for it stealeth and destroyeth all what lodgeth near it, never ceasing till it hath converted all into ashes, whence salt was extracted, that was before therein contained

tained: So that these two, fire & salt, accord and convene together and also with the ferments in this, that they convert all that whereupon they can exercise their action. *Plutarch* in his book and 4 question of Sympoſiaques, extolling salt, sets down, that all flesh and fish that was eat is a dead thing, and proceeds from a dead body; but when the faculty of salt comes to be introduced, it is as a soul that revivifies and gives them grace and savor. And in the 5 book 10. quest. renders a reason why *Homer* calls salt divine; he puts that salt is as a temperament and fortification of the viands within the body: and that it gives it an agreement with the appetite. But it is rather for the vertue that it hath to preserve dead bodies from putrefaction; which is as to resist death, that which appertains to Divinity. *Thou shalt (not suffer thy holy one to see corruption,)* not permitting that what is deprived of life should perish so suddenly in all kinds: but as the soul, that divine part within us, keeps the body alive (a soul is given to hogs for their safety,) this *Plinie* sets down after the Stoicks. So salt also takes into its safeguard dead flesh to keep it from putrefaction; whence the fire of lightning is reputed for divine, because those that have been touched therewith remain a great while without corruption; as salt doth on its part, which hath this property and vertue; which sheweth the great affinity and agreement which they have together. Wherefore *Evenus* was wont to say, that fire was the best sauce in the world, and the very same is also attributed to salt. All which things here above do confirme the occasion for which *Moses*, and after him *Pythagoras* made so great esteem of salt, to cover under his Allegorie that which they would give to understand by it; that our souls and consciences signified by man in St. *Mark*, namely, the internall man, and our body for the sacrifice ought to be offered up unto God, pure and not soiled with corruption; *That you offer up your bodies a living sacrifice, holy, pleasing unto God, &c.* Therein was there (it may be) another reason, that moved *Moses* to exalt salt so much; that according as *Rabbi Moses* the *Ægyptian* discourseth at large in his third book of his *More*, 47 ch. where he renders a particular reason for the most part of Mosaical ceremonies, his principall aim was to overthrow all Idolatries, even those of the *Ægyptians*, where they had a greater vogue then in any other part. He seeing that their Priests so greatly detested salt,

that they would not use it in any sort, for that of the sea from whence it proceeded, in the bitternesse whereof, the sweet substance of *Nilus* went to lose and salt it self; which they held to be for the radicall moisture from whence all things here below do sprout and nourish themselves in despite of them, and contrary to their traditions; he would thereof make a form of alliance & paction from God with the Jewish people, that all their oblations should be accompanied with salt: And in the 2 of *Paralip.* 13. 5 chap. It is said, that God gave to *David* and his children the Kingdom of *Israel* by a Covenant of Salt; that is to say, most firm and indissoluble; for that salt hinders corruption. And therefore the Saviour chose his Apostles to be as the salt of men; that is to say, to deliver the pure and incorruptible doctrine of the Gospel; and to confirm them firm persistent faith, as wel by words as deeds. The *Cabalists* penetrating further into the mysteries inclosed therewithin, mediate certain subtilties by a rule of Ghematrie, called *Ghileal*, which consisteth in equivalencies of Numbers, which the *Hebrewes* assigne unto Letters. Those of this word *Melech* which signifieth salt, mounts in their supputation to 78. for *Mem* valued 40. *Lamed* 30. and *heth* 8. or divided in any sort that you will, alwaies there will result a certain number, representing a mystery of Divine names; the half which makes 39. mount to as much as the letters of *Chuzus*; the scabbard or covering of this great Name for *caph. val.* 20. *vau* 6. *Z.* 7. and the other *vau* 6. if in 3 parts, each wil mount to 26. which is the number *tetragrammaton Jehovah*, *vau* making 10. *he* 5. *vau* 6. & *he* 5. In six parts this will be 13. for each, which are equipollent to the number of Piety. In 13. there are 6. which *vau* is valued at, a letter representing eternall life; besides that six is the first perfect number, because his parts do constitute it, his sixt namely 1. his third 2. and its halfe 3. which perfection hath not any one of the other numbers, and in six dayes the structure of the Universe was perfected.

There are other mysteries in the Scripture, in 26. will be the number of the most holy & sacred Trinitie, for three times 26. makes 78. In 39. twice, which *Beth* stands for a symbole of a word, where the second person, and the house of *Idea's* of the *Archetype*, which *Plato* hath well acknowledged, *Aristotle* not. And finally 27. denotes as many unities, whereof each represents the unity of the

the eſſence of one God alone. The ſame is in the *Lechem* bread, which is an anagram of the former, and conſiſteth of the ſame letters. It was therefore ſome cauſe of the Proverb, *To eat ſalt with thy bread*. *Rabbi Solomon* upon the places aforeſaid, of Gods alliance with his people, deſigned by ſalt, by which is underſtood the Eternall paction of the great Prieſthood of the Meſſiah, brings us a form of an Allegory, very ſtrange and phantaſtick. That the waters here below do mutiny, that they are ſeparated from the ſuperceleſtiall, having the firmament ſet betwixt them; by means whereof, God to appeaſe them, promiſed that they ſhould be perpetually in his ſervice, in all offerings, ſacrifices, as he did afterwards in the Law, which hee gave to the *Jewes*; *Whatſoever thou ſhalt offer to the Lord, thou ſhalt ſeaſon it with ſalt*.

Yet there are divers ſorts of ſalt, that have different properties and vertues, according to the things from which they are extracted; for ſalt retains a propriety of the thing from whence it came, ſaith *Geber* in his Teſtament, yea as many odors, and ſapors as there are, they all do depend upon ſalt; for where there is no ſalt, there is no ſmell nor taſt; and yet of all the taſts which *Plutarch* in his Naturall cauſes doth limit to eight, *Plinie lib.* 15. *cap.* 27. extends them to 13. there is not one, that is not ſalt, becauſe taſt (as *Plato* will have it) comes from water, which creep athwart the ſtalk of every plant, and keeps the ſaltneſs that it cannot paſſe as it is more groſſe and terreſtriall, as wee ſee in ſea-water when it is diſtilled; where when they paſſe it through ſand, where it leaves its ſaltneſſe. But it may be ſaid to *Plato*, that the taſt doth not only ly in plants, but alſo in Animalls and mineralls, and all other compounded Elements. It is that which he and *Ariſtotle* and other rationall Philoſophers, are only ſatisfied with, that which their arguments and diſcourſe do imprint in their phantaſies: eſteeming that it cannot be otherwiſe, then that which their reaſons do demonſtrate unto them, for the moſt part falſe and erroneous; there were if they would penetrate empirickly by the experiments, they might have been ſhewed by the finger of the eye, the truth of the thing, they might have been better aſcertained therein, as the *Arabians* have ſince done; and the Chymicall Philoſophers, who will aſſure themſelves of nothing, but what they have oftentimes tried without variation

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to the ſenſe. It is a maxime of all Naturaliſts, received for Infallible, that the tranſparence comes from this, when the water in the compoſition and mixtion ſuperabounds, over the earth, and darkeneſſe on the contrary, when Terreſtreity predominates the water, and it would be accounted an irremiſſible crime *Læſæ Majeſtatis* to doubt thereof, for who is there that doubteth it, will they ſay, that it is not ſo? I will reply that it is I, to whom experience ſhewes the contrary, at leaſt for that the cauſe of tranſparence, and opacity, doth not proceed from that which they alledge. Take Cryſtall and paſſe it never ſo little through hot aſhes, ſo long as one would roſt a cheſtnut you will find it all dark, without any more tranſparence within or without in the ſuperficies, and that without any loſſe of its ſubſtance, or diminution of its weight. And on the contrary in a ſtrong expreſſion of fire blowing upon the lead, then which nothing can be darker, it will convert into a forme of a hyacinth ſo tranſparent, that one may read a ſmall letter through it: though it were an inch thick, and this hyacinth by the ſame fire returne into lead, and lead into an hyacinth.

If then theſe profound Contemplators of nature, and her effects, had been willing to accompany their Imaginary diſcourſes, with experience that reveales infinite ſecrets by fire, they could never have fallen into ſuch abſurdities: and had manifeſtly ſeen without any vail or obſtacle all full of things whereof they remaine in irreſolution and doubt not having ſpoken therein but as blind men and by gueſſe, for we cannot diſcover the ſecrets of things to proceed therein directly, nor come to it by entring on it, after the manner of ſpeech, by the foregate: for nature goeth in her workes rarely and in ſecret, as by the poſterne gate: or by ſetting ladders againſt the windowes: The *Greeks* call that λύσιν, ſolution: No man can know the compoſition of a thing, ſaid *Geber* very well, that was ignorant of its deſtruction. And this is done by fire, which ſeparates the parts, as hath been ſaid before. There are then two divers ſubſtances of ſalt, therefore it cauſeth divers effects, the one is ſweet, glutinous and inflamable, of the nature of aire, nouriſhing, binding. The other ſharp, mordicant and ſeparative that begets nothing. The Poets in their mythologies have called this the *Ocean*, and the ſweet wherewith the pickle of the Sea is moiſtened and made liquid *Tethys*

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as *Plutarch* hath it in his *Osiris* which giveth milk to and nourisheth all things. But simple water of it selfe alone would not be sufficient to nourish, if it were not assisted with things fastened to the earth, the salt therein inclosed and therewith mingled, having a sweet and glutinous unctuosity, for as in the Sea-water there are two substances, sweet and salt, there are subalternately two in salt: But we cannot say that they doe nourish or produce any thing. Therefore is it, that they use to raze Traitors houses, and sow them with salt as reputed unworthy to produce any more. Salt indeed produceth nothing as it is, where its sweet substance is so drowned with the salt, that it cannot expresse it selfe in action, so as it is, except it be freed out of prison, for the saltnesse predominates over it, and covers it. But for replication thereunto which was said before, that fresh water alone, doth neither nourish nor produce any thing: which we see to the contrary, by experience in many wateriſh herbs that grow in the midst of waters, and in flints that it engenders shells, and fishes, and wormes: to be short, that its procreation doth extend to the three composed kinds of Minerals, Vegetables, & Animales And indeed put little pebbles in a phial, and water thereon, every day, renewing it daily, at the end of certaine time, you will find them so great, and so bigge, that they cannot come out at the neck by which they were put in. But indeed all this proceeds from the slime, which is mingled with the water, as frogs, and other things, which are procreated in the middle Region of the aire of the slime which the Sun beams hath thence raised with the water, for al rains, snowes, and other such impressions participate much of the slime; from thence it comes that the snow doth smoak and fatten the earth, and the water of raine, is more connaturall to trees, herbes, and seeds, chiefly those which fall by stormes and thunders, then those of wels and rivers: whereof *Plutarch* forceth himselfe to bring forth many reasons in naturall causes, which have no great apparence: There is yet more to say, for that they are better baked and accompanied with more subtle and hot slime, and are of lighter concoction and nourishment then plants, as of meate in the stomach of *Animals*, some more then others, where the waters here below are more raw and indigested: we insist a little in water, because salt is nothing else, but water mingled and setled with dry and burned earth

the nature of fire which makes it bitter and salt. So that before we passe from this subject of fresh water, we will here touch upon an experiment of more rare things from whence come many fair & secret considerations. Sweet water is a body so homogeneal, that it would seem to the sight so cleare, transparent, and liquid, in all its parts, resembling to it selfe, that there is in it but one only substance: since that by d stillations shee passeth all. But yet there is another found substance, solid, and compact, in the forme of earth, mingled with its liquid homogeneity, which it separates by Artifice, and it is that which *Aristotle* saith in the swarme of Philosophers. The earth is concreat by the grosseness of the water. And this may be seene with water agitated and beaten and after redistilled many times, alwayes separating the fift or sixth part which shall passe the first. You must then take a good quantity of wel water, or the same of fountaine, river or rain water, and let it settle twenty or thirty houres untill there be some ordure or slime, it separates it selfe.

Take of this water as you may say forty pintes, and cause the halfe to vapour away by very easie fire, that it boile not, put these twenty pintes apart, and take new water as above, of which you shall evaporate the moity; and so long continue it, that you may have well a hundred pintes halfe evaporated; from this one hundred, make to evaporate thirty pintes, and of sixty, ten, twenty, of fifty, that shall remain twenty of thirty, ten, and of twenty, ten; and cast away all these slimes that shall reside, for they are nothing worth, and are but immundicity and ordure, unto the seaventh or eighth evaporation or distillation, after which there will appeare in your water infinite little atomes and little bodies; which at last by little and little will be congealed into one solid substance, of a grisly colour, soft as dough: *Of which I have seen such admirable effects that men would hardly believe it; in Cankers, Gangrenes, Hemorrhagies, bloody flux, Women newly laid in bed; and at nose, diseases in the stomach, and infinite other such accidents that no* terra sigillata *nor* Bolarmoniac *could compare with.* You may make your round pills impasting them with the last waters that were extracted, which are also of great vertue, *to wash wounds, inveterate Maladies of the stomach, and other the like; wherefore you must keep them well.* You may also calcine it for six or seven houres in a small pot well luted, and casting thereon vine-

Abundance of fluxes of blood.

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gar distilled, boiling, dissolving one part, nourishing the rest; calcine it againe, and dissolve it till you have all the salt which will be white and of sweet taste, make it dissolve to olle, you may draw from thence great effects even upon Gold. But sea-water is yet of more efficacy then that of wels and rivers, sweet water (I say) which shall be separated from salt by distillation: which would be easie to do near the Sea, having to that end foure or five alembics of leaden earth, and yet more of sweet water which is drawne by distillation of salt resolved in liquor to humidity.

But there is yet another manner of proceeding, in the separation of the substances of common water: and more spirituall then the precedent. Take very clean water out of a well, river or fountain, let it settle twenty foure houres, and take the pure and the cleare, which you shall put in vessels of *Beauvois* earth: well stopped to putrifie in hot dung fourty dayes, renewing it two or three times every week, filter the water, and give only five or six boylings, scumming off the scurfes that arise thereon with a feather, then put it in *Cornues* of glasse, not putting thereln but the third part, or the moity at most, of that which they may containe and distill of two parts three; then change the Recipient, and accomplish to distill all the water, but with an easie fire. Then strengthen the fire, by little and little, till you see small fumes ascend, continue this degree of fire, with increasing untill it mount no more. Let the fire quench of it selfe and recoole the vessell: then gather the salt which shall be so elevated towards the beck of the *Cornus*, and within the recipient, and keep it in a vessel of earth, very close and sealed in a warm and dry place that it melt not, nor dissolve. Put the *Cornue* to againe with that which remains in the bottome, and strengthen the fire untill you see a reddish oile; end your distillation, after cease the fire. Take the black feces, that remain in the bottome, stampe them, and put them in a sublimatory of good earth, of an Inch thick, and no more, for six houres, first a little fire, then reinforce it for twelve others, till the sublimatory be red, the fire being alwaies in the same degree: let it coole and gather the salt which will be mounted, and keep it as the former. This is the second *sal Armoniac volatill*, which is extracted from the water: and the one, and the other, have great power to the dissolution of gold, carrying no danger with them as your common *sal Armoniac* may doe; which

hath bad qualities in it, there, where this is extracted from a substance so familiar to mans body, which is sweet water. Now take all the feces & residences, which remain in the bottome of the vessell, bruise them, and make them dissolve in the first water, which you shall have distilled, after you have warmed it a little, that it may dissolve the salt that may be there. Let them repose, then evacuate, and put them to distill with halfe the water: Then change the Recipient, and with a little stronger fire, distill the Surplusage of the water, and keep them each a part, in a cold place. But doe not perfect to congeal all the salt in the bottome of the vessell, but leave therein a little moisture, to create flakes of ice. If it be not white enough, let it calcine for three or foure houres in a pot of earth not leaded, after dissolve it in the second water, filter and congeale it, and keep it in a dry place, for this is salt fix and fusible. If in drawing the first *Salarmoniac, volatill*, the foule oile that is nothing worth mounts with it, you must put salt and oile in new water, and depure and putrifie it as before, which was to begin againe, therefore we must goe wisely to worke. There is another manner of proceeding therein, which is shorter, for there are more wayes to one intent, and to one end, saith *Geber*. Take raine or fountain water, put it in a *Cornue*, upon the sand with a slow fire: and distill thereof a fourth part, which is more rare and subtill. Continue afterwards the distillation even to the feces, which you cast away. And see that you have good store of this meane substance, with which, you shall reiterate the distillation seaven times, being alwayes the fourth part that will first issue out, which is the phlegme, and the feces are the slime. In the fourth, you shall begin to see the sulphurities of all colours in the forme of *buskes and pieces of gold*. The seaven distillations being perfected put your meane substance in an alembec, to the fire with a soft bath: and draw that which may ascend, which shall be yet of phlegme, then you shall see created little stones, and pieces of all colours which will goe to the bottome: stay your distillation, and let them settle, then evacuate that which remains sweetly with water: and doe so, with all your mean substance, and make there little stones to multiply in the bath. When you shall have enough dry them in the Sun, or before an easie fire, and put them in a glasse-bottle well sealed, with the fire of a lampe or the like, for three or foure

months,

months, and your matter will be congealed and fixed, except a certaine ſmall portion thereof, which will ariſe along the ſides of the veſſell: This here is the meere ſubſtance, of the firſt matter of all things, which is water. But that we be not deceived or abuſed, all theſe practiſes, which are but an image and portrait halfe rudely hewen out of the manner which we muſt hold in the extraction of liquors. From whence they reſolve of themſelves into moiſture, all ſorts of ſalt, as well common, as *Salalkali*, *Tartar*, and other the like; the ſweet oleaginous ſubſtance ſwimming above the water with the ſalt and bitter, which there remaineth diſſolved, and after the extraction of the water, remaineth congealed ſalt in the bottome; that is to ſay, to ſeparate the oile from ſalts: which cannot be done without great artifice: But it is not reaſonable to diſcover it, and divulge all openly; but to reſerve ſomething therein, for fear of doing wrong to the curious endeavours of ſome learned men who have taken ſo much paines and travail, to come to the knowledge of theſe fine ſecrets.

It hath pleaſed me in ſome ſort to runne through the foreſaid experiments of water as well for the importance and rarity which they have, as for that it depends upon ſalt whereof water makes the principall part: and likewiſe of the ſea, from whence ſeparating the ſweet ſubſtance the ſalt remains ſolid congealed, and of this ſalt reſolved by it ſelfe, to moiſture, they extract by diſtillation the greateſt part of ſweet water; by meanes whereof, without departure from this ſubject of ſalt, it will not be amiſſe, to touch here ſomething of the Sea, whoſe water is as a body, the ſalt encloſed not perceiveable to the ſight, but well to the taſt, are the vitall ſpirits, and the oleaginous inflamable ſubſtance envelopped within the ſalt; the ſoule, and the life of the nature of aire, or of wind; remember becauſe wind is my life. There are then two ſubſtances in the Sea, and by conſequent in ſalt; the one liquid, and volatile, which aſcends upward, and is double, water namely and oile; the one and the other ſweet and freſh: And the other fix, and ſolid, which is bitter and ſalt; wherefore it was that *Homer* called the *Ocean* the father of Gods and of men, for by ſtretching out of all ſide croſſewiſe, the Conduits and ſpongioſities of the earth which hee holds encompaſſed round about: as a dry hanging on to ſome rock there within

by a providence of nature is made a ſeparation of ſubſtances of the freſh, namely, and of the ſalt: for the Marine water, paſſeth through theſe Conduits, they unſalt it, even as they ſhould diſtill it by an *Alembic* or *Cornute*, or as one ſhould paſſe it through ſand many times, part whereof ſhould remaine baked in the earth for the production and nouriture of vegetables: part paſſeth through ſpringe, wells, and fountaines, whence all floods and rivers are formed, *Eccleſ.* 1.7. *All rivers runne into the Sea, yet the Sea is not full, unto the place from whence the rivers come, thither they returne againe.* And part elevates it ſelfe aloft, by meanes of the Sun and ſtarres, which draw and ſuck them, as well for their nouriture, as for the formation of raines, ſnowes, hailes, and other aqueous expreſſions in the aire. The ſalt which is more groſſe, heavy and terreſtriall remains inviſqued in the veines, and conduits of the earth, where heat incloſed bakes it, digeſts, alters, and changes it into another nature for the production of all ſorts of Minerals, by meanes of the portion of freſh water mingled therewith, which diſſolves and waſheth off theſe ſalts, ſo that finally, having been brought to their full perfection according to natures intention, ſhee enformes that which ſhee hath determined. The Sea then is not ſo barren and unfruitfull as ſome poets and Philoſophers have made it, *Plato* himſelfe, in his *Phædon*, where he ſaith, that nothing could be there procreated worthy of *Jupiter*: becauſe all the Animals procreated therein are wild, untameable and indocill, and in which there is neither amity nor ſweetneſſe. But what ſhall we ſay of the *Dolphin* that ſaved *Arion*, and of many others, alledged by *Plutarch* in his treaty: What animalls are the wiſeſt, thoſe on land, or thoſe in the water? of fiſhes likewiſe wherewith the *Indians* are ſerved, as with a chained Grayhound? But it is very ſmal, to take fiſh, never letting go what he hath once faſtned on. Truely a Brach nor couching ſpaniell, cannot bee more ſpirituall, or docible then this fiſh, at leaſt if it be true what is related to have often times been ſeen by the eye, in the thirteenth booke of *Gonzalo d'Ovideo* of his naturall hiſtory of the *Indies*, *Cha.* 10. *And of Peter Martyr, of another ſort of fiſh called Manati, which being taken at Sea very little, and from thence put into a ſtanding lake, became tame, and privately would come, and take bread from mens hands: and would not faile to come a good way off, when he was called, leaving himſelfe to be handled at their pleaſure, and carried*

them

them upon his back, as on a bridge crosse the lake, from one side to the other: But fresh water fishes, are they more docile then those of the Sea? The *Ægyptian* Preists, above all others abhorred the Sea, calling it the finall end, the death, and destruction of all things: because the water thereof, killeth all Animalls that drink thereof: and is as the sepulcher of all rivers, that goe lose themselves and die therein; and the earth is the same for all bodies, from whence none are spewed out. To this purpose *Cbiia* in the *Zobar* deploring the death of *Rabbi Simon* author thereof, after he had cast himselfe on the earth and embraced him, used such a language, *O earth, earth, dust, dust,* how hard and unpitifull art thou? For whatsoever is most desireable to the sight, thou makest old and deformed, thou breakest in peices the shining Columnes of the world. How doest thou quench the cleare resplendent lights which received theirs from the eternall living spring, wherewith the whole world was illustrated! The Princes and Potentates given to the people to governe them, and to administer Justice unto them, by which they are maintained, and subsist, waxe old and end in thee: and thou remainest always persistent in thy selfe, not being able to satisfie or satiate thy selfe with so many bodyes, that returne thither: so that the world is therein confounded and lost, and afterwards renewes it self of a suddaine. But for the regard of the Sea, the *Ægyptian* Priests had it in such detestation, that they could not endure to see the very Mariners, nor the Islanders as people which on all parts were cut off from humane commerce. And the *Britans*, (separated from the world by an element which they say is the filth,) so austere, outrageous, and unpitiable: and for that cause they abstained from salt, because that among other things it provoked to lasciviousnesse. The occasion also for which they so much rejected the Sea, was something mysticall and allegoricall: because it doth not wash spots or uncleanesse. So that *Homer* made, and not without reason, that *Nausicaa Alcinoi* daughter, washed her linnen and clothes in a fountaine of fresh water on the Sea shore, for the truth is that Sea-water doth not wash. That which *Aristotle*, (as *Plutarch* puts it) in the first of the *Sympasiaques* question, referre to the pickle wherewith the Sea-water is always filled, so that there being nothing empty therein it could receive no filthinesse. And lee, is it not the same, yea more full of salt,

yea

yet more unctuous and fat then that of the sea? so that according to *Aristotles* testimony, men put sea-water in their lamps, to make them shine clearer, and cast upon the flame, it becomes lighted, in which there may be also mystery contained, concerning fire and salt, and their affinity together.

Join hereunto that wee may see that salt is an enemy to all filthinesse and uncleannesse, and will not thereto adjoin or associate, no more then fire, which will nothing but pure things, said good *Raimund Lullius*. Yet to the aforesaid purpose, *Plutarch* in his naturall causes, sets down that the sea-water, doth neither nourish nor feed, trees, or plants, because being grosse and heavy it cannot mount into their stalks, which thicknesse and grossnesse is seen, for that carryeth greater burthens then the fresh water: and this comes from the salt therein dissolved, and it is earthly and consequently more uneasy to sinke. Moreover trees being (according to the opinion of *Plato*, *Democritus*, *Anaxagoras*, and others,) a terrestriall Animall, it cannot give it nourishment; for bitter doth not nourish, but sweet only. But what shall wee say of so many fishes that are procreated and nourished in the sea, of herbs also, and of trees? *Francisco de Oviedo lib. 2. ch. 5.* sets down that in the first discoverie of *Christopher Columbus*, they found as of great green and yellow medowes in the main sea, more then two hundred leagues from land, of certain herbes called *Salgazos*, which go floting on the top of the waters, as the winds carry them from one side to another. In the relation of *Francis Vlloa*, he sets down that the root of the herbs, whereof he gives the description and figure, do not sink more then 12 or 15 fadome in the water, yellow yet, as wax.

But wee sufficiently see trees and bushes growing along the sea-shore, and even in the very sea: yet *Plutarch* insisteth that those that grow along the shore of the Red-sea, are there procreated & nourished with the slime which the flouds carry thither, and fall therein, which he might have spoken more properly of the greater sea, otherwise called *Pontus Euxinus*. And *Plinie lib. 18. ch. 25.* that the herbs which grow within the water, are nourished with rain: but it should follow, that if so, they should procreate in all other places where it rains indifferently. *Aristotle* with better reason refers it to the grosse and unctuous saltnesse which is therewith mingled. Salt being fat and unctuous,

unctuous, which is the cause [illegible] water doth not so easily quench fire, as fresh water. But [illegible]tnesse is equall throughout all the sea. *Plinie* himself *lib.* 1[illegible]. specifies, Certain herbes which salt waters do much p[illegible] these are secrets of Nature to which mans discourse can[illegible]y arrive. For herbs by a providence thereof may well [illegible]d draw from salt water, a fresh or sweet substance where[illegible]ey are procreated and nourished as the fishes.

But this is not our principe: we have here endeavoured to shew that Salt is not [illegible]ull, but the cause of fertility provoking venereall appetit[illegible]ce *Venus* is said to be begotten of the sea; if men give so animalls to heat them the more, and make them eat sal[illegible]*tarch* puts it in his 3. question of Naturall causes. And w[illegible]y experience, that in ships laden with salt, rats and mi[illegible] sooner engendred then in others, this which must so m[illegible] more cry down salt in regard of holy things, from [illegible]e all mutability and lubricity must be bannished; but salt [illegible]e number of things that are applyed to the good, and to [illegible] part. Of the good we have heretofore alledged many pl[illegible]f the bad for the sterility, *Gen.* 14. 3. All shall assemble [illegible]lves in the wild valley which is now the sea of salt. And i[illegible]9. chap. 26. as also in the 10. of *Wisdome*, v. 7. of *Lots* wif[illegible] for her incredulity and disobeying the Angels voice, sh[illegible]rned into a pillar of salt: And *Judges* 9. 45. the habitations [illegible]bells and Traitors were razed and sowed with salt. And i[illegible] of *Zephaniah* v. 9. *Moab* shall be as *Sodome*, a desolation o[illegible]s, and thistles and heaps of salt.

But we see upon the ebbi[illegible] flowing of the salt pits in the Marshes of *Zaintonge*, wh[illegible]y empty the durt, which are as salt as the sea it self, wh[illegible]roduceth the best wheat, that possibly can be, and in great[illegible]ity, and very excellent wines also: But there is another [illegible]eration in that, as in Marle, and in the dry places of *Ardonne*[illegible]e they burne the cuttings of trees, of 7 or 8 years, as al[illegible]ck chalk which supplies the place of dung in their grou[illegible]r those ashes would produce nothing of themselves, no [illegible]men Marle or salt, but they are the cause of production [illegible]hey warm and fatten the land. There is yet another reason [illegible] *Plutarch* alledgeth, That throughout

[illegible] there is Salt, [illegible] can grow thick, or be [illegible] which constipa[illegible]ld hinder herbs to thrust [illegible] over many medicam[illegible]d remedies do come from [illegible] whereupon I will not her[illegible]ne, on that which *Plinie*, *Dioscorides* and others, have set [illegible]nd treated of cursorily and in haste, with closed eyes one [illegible]other, not having made proof thereof, add to this, it is [illegible]iall and beaten as nothing more, but will touch here, in the Countrey, an experiment, whereof I have seen [illegible]nirable effects in burning teasers and unquietnesse, [illegible]ey could not take rest. It is a frontall made in this manne[illegible]

Take the yolk of a fresh Eg, [illegible]much grosse salt, beat them together in shape of an ointme[illegible]ch you shall apply to your forehead, between two folde[illegible]n clothes: It doth not coole the brain, nor cause sudents; as conserva of Roses do, *Oxyrhodinon* likewise, [illegible]ngs much more comfort.

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